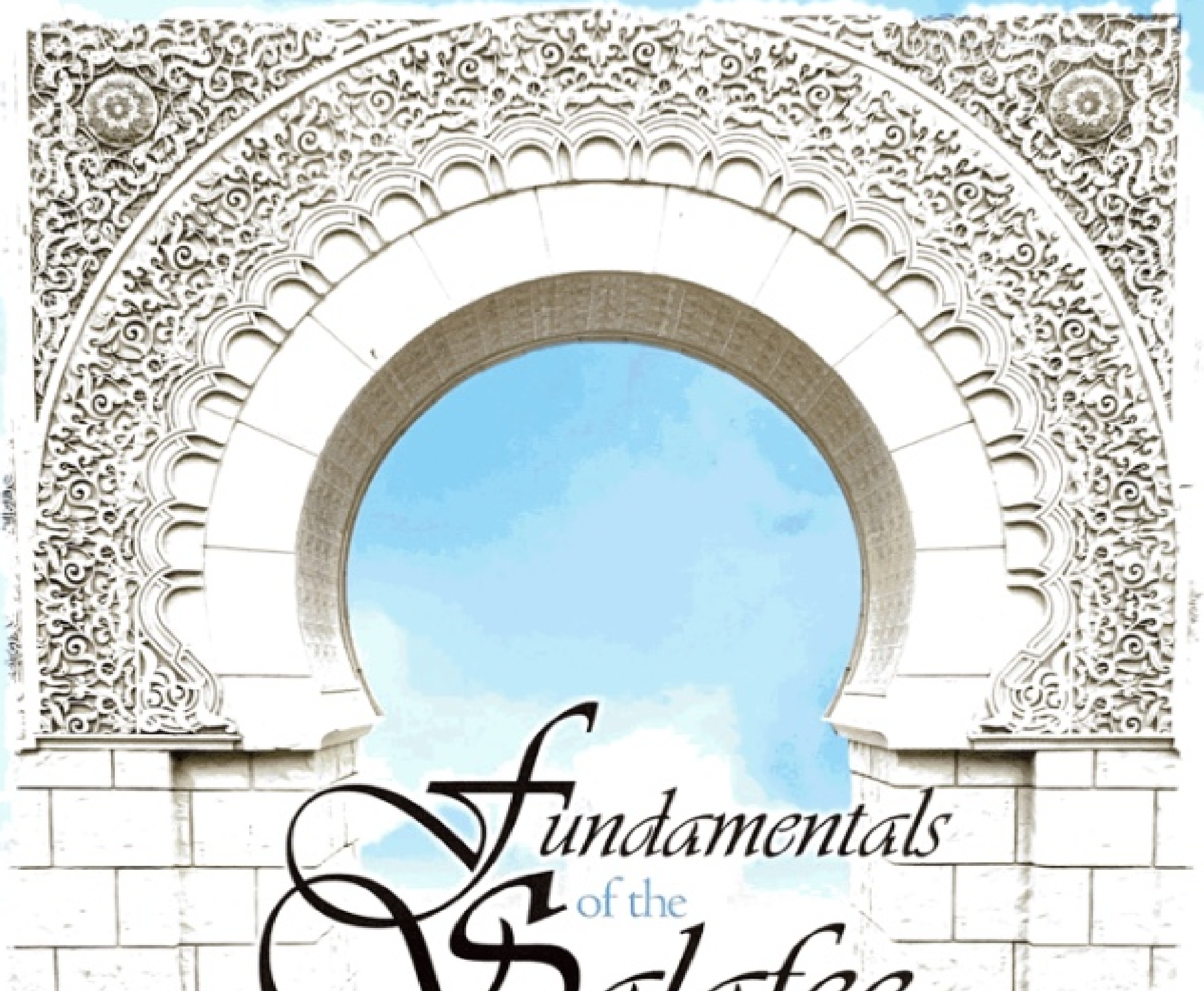


Fundamentals of the Salafee methodology

- An Islaamic Manual for Reform -

Authored by the Muhaddith, the 'Allaamah, the Custodian of the Sunnah

Imaam Muhammad Naasirud-Deen al-Albaanee (d.1420H)

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Stated the *Muhaddith* of his era, Imaam Muhammad Naasirud-Deen al-Albaanee:

The Messenger of Allaah (ﷺ) said, "The best of people are my generation, then those who follow them."

So these were the followers in the first generation, the generation of the righteous and pure Companions (رضي الله عنهم). Then there were those who came after them saying,

﴿وَٱلَّذِينَ جَآءُو مِنۢ بَعۡدِهِمۡ يَقُولُونَ رَبَّنَا ٱغۡفِرۡ
لَنَا وَلِإِخۡوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلۡإِيمَٰنِ﴾

"Our Lord, forgive us and our brothers who preceded us in *eemaan*."
[Sooratul-Hashr 59:10]

So it is obligatory for the one who wishes to be from amongst the Saved Sect, that he must act in accordance to what these Companions and the taabi'een were upon. And they were the Salafus-Saalih whom we must take as an example.

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Biography: A Glimpse into the Life of Imaam Muhammad Naasirud-Deen al-Albaanee[1]

He is Muhammad Naasirud-Deen Ibn Nooh Ibn Aadam an-Najaatee. He was born in Ashkodera, the capital of Albania, in the year 1332H/1914CE. He was a *muhaddith* (scholar of *hadeeth*) and a *faqeeh* (scholar of jurisprudence) and a caller to the Book and the *Sunnah*, and he was upon the methodology of the *Salafus-Saalih* and a precise writer and a Scholar capable of issuing *fataawaa*. His father, al-Haaj Nooh was from the major scholars of the *Hanafiyyah* in his country. Then came the era of the rule of the destroyed secularist, Ahmad Zooghoo[2] of Albania. Hence, there was extreme oppression upon the Muslims, so al-Haaj Nooh migrated for this reason, along with all of his children and from them was Muhammad Naasirud-Deen. He fled for the sake of his Religion to the land of Shaam due to what had been mentioned about it from virtues and outstanding traits in the *Sunnah* of the Prophet (ﷺ). So he settled over there with them. After approximately fifteen years, the Shaykh migrated from there to 'Ammaan, the capital of Jordan. And it is there that he resided for the rest of his life, as a Scholar, teacher, *faqeeh* (jurist) and educator.

He received his foundational studies in Damascus, the capital of Syria, an asylum of knowledge for bygone generations. He benefited from a

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[1] Taken from *Ma'a Shaykhunaa Naasirus-Sunnah* (p. 5-11) of Shaykh 'Alee al-Atharee.

[2] The Noble Shaykh – رحمه الله – said, 'The one whose heart was (*azaaghah*) deviated by Allaah.' For a biography of Ahmad Zooghoo, refer to *al-Mawsoo'atul-'Arabiyyatil-Muyassirah* (1/733).

number of Scholars and people of knowledge, such as his father, al-Haaj Nooh, Shaykh Sa'eed al-Burhaanee[3] and other than them. Allaah the Glorified made the science of Prophetic *Hadeeth* beloved to him in the early part of his life and during his youth. And that was when he read the knowledge-based articles of Shaykh Muhammad Rasheed Ridaa in the *al-Manaar* magazine, in refutation of the baseless narrations that Aboo Haamid al-Ghazzaalee (d.550H) quoted in his book, *Ihyaa' 'Uloomud-Deen*.

He received an *ijaazah* (letter of permission) from Shaykh Muhammad Raaghib at-Tabbaakh – the historian and *muhaddith* of Aleppo – to narrate the narrations found in his collection called, *al-Anwaarul-Jaliyyah fee Mukhtasaril-Ithbaatil-Halabiyyah*. That was when he saw his exceptional talent, sagacity, brilliant mind, his understanding and ardent desire to attain the Islaamic sciences and the knowledge of *hadeeth*. He began to write in his early twenties. So the first of his writings was built upon *fiqh* (jurisprudence), recognition of evidence and comparative *fiqh*, it was the book, *Tahdheerus-Saajid min Ittikhaadhil-Quboor Masaajid*. It has been published a number of times. And from the first of his writings concerning history and the methodology of *hadeeth* was the book, *ar-Rawdatun-Nadeer fee Tarteeb wa Takhreej Mu'jamit-Tabaraaniyyil-Kabeer*, and it remains in un-published form.[4]

He was called upon from many directions by Islaamic universities and institutes of education and learning, so as to take high-ranking positions in them. However, he respectfully excused himself due to his many knowledge-related activities. He was appointed a teacher in the Department of Prophetic *Hadeeth* at the Islaamic University of al-

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[3] So this is a refutation upon the one who says that 'al-Albaanee had no teachers,' or that 'he studied by himself.'

[4] **Translator's Note:** This is because Shaykh al-Albaanee wrote the following upon it, "The author does not desire for this book to be published, because it is from his early works. Naasir."

Madeenatul-Munawwarah at the time of its opening. He was there for a period of three years, beginning from the year 1381H. From that which occurred as a result of him was the beginning of a large revival in the knowledge of *hadeeth*, which became widespread, reaching all of the areas of the earth. And it also enjoyed resurgence upon a conventional level when the universities gave general importance to it by introducing hundreds of textbooks specializing in the science of *hadeeth*. And it enjoyed resurgence as a field of study when a large number of students of knowledge turned their attention towards the study of the knowledge of *hadeeth* and became specialized in it. And there was other than this from that which occurred after him, through his influence. And the greatest evidence for this is that so many books of *hadeeth* have been checked, and so many indexes have been written for *hadeeth* from that which was practically unknown prior to him. So this particular influence – due to its greatness and clearness – cannot be denied by anyone, not even the opponents of our Shaykh who oppose him in his *manhaj* (methodology).

The major Scholars and knowledgeable people of our age have praised him, asked him, received him, issued rulings from him and written to him. If we were to count them – may Allaah preserve the living from amongst them and bestow mercy upon the dead from amongst them – we would not be able to number them. And at the head of them is the Noble Shaykh, al-'Allaamah 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz (d.1420H); so he was held in high esteem and admiration by him – may Allaah the Exalted bestow mercy upon them both.[5] And the students of the Shaykh, whether they received knowledge from him in the university, or in his circles of study, or merely from reading his writings – many of which have been published and the praise is for Allaah – are

[5] Dr. Muhammad Lutfee as-Sabbaagh – may Allaah grant him success – quoted Shaykh Ibn Baaz – after hearing him directly – saying about Shaykh al-Albaanee, "I do not know of anyone under the sky more knowledgeable about the *Hadeeth* of the Messenger of Allaah (ﷺ) than Shaykh Naasir." Refer to *ad-Dustoorul-Urduniyyah* (8/10/1999).

found in all areas of the earth spreading authentic knowledge and calling to the purified *manhaj* with strength and steadfastness.

The Shaykh – ﷺ – remained a caller to Allaah the Exalted upon *baseerah* (insight) for the entirety of his life. His call was founded upon the methodology of *at-Tasfiyah wat-Tarbiyah* (purification and education).[6] It was built upon knowledge and cultivation as a noble teacher and a truthful educator.[7] By Allaah, he taught us many things with his *manhaj*, positions, manners, lofty morals, character and soft heart.

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[6] **Translator's Note:** Stated Imaam al-Albaanee, "Therefore, the key to a return of the glory of Islaam means implementation of beneficial knowledge and establishing righteous and correct actions, and this is a very great affair which the Muslims cannot reach, except through the methodology (*manhaj*) of *tasfiyah* (purification and correction) and *tarbiyah* (education and cultivation). These two are very great obligations. By the first of these (*tasfiyah*), the following is intended:

1. Purifying the Islaamic *'aqeedah* from that which is alien to it, such as *shirk, ta'teel* (denial of Allaah's Attributes), *ta'weel* (figurative interpretation), refusing authentic *ahaadeeth*, because they are connected to matters of *'aqeedah*, and their like;
2. Purifying the Islaamic *fiqh* (jurisprudence) from erroneous judgements which are contrary to the *Qur'aan* and the *Sunnah*, freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit;
3. Purifying the books of *tafseer, fiqh* and *raqaa'iq* (matters concerning the heart) and other than that from *ahaadeeth* that are weak and fabricated, or the unsupported narrations from the people of the Book, and the reprehensible narrations.

With regards to the second obligation (*tarbiyah*), then by it I mean: cultivating the young generation upon this Islaam, purified from all that we have mentioned, giving them a correct Islaamic education from the start - without any influence from the disbelieving western education. There is no doubt that bringing these two obligations about requires huge efforts and sincere cooperation between all Muslims, individuals and groups, from all those who are truly concerned with establishing the desired Islaamic society, each one working in his own field and specialty." Refer to *Fiqhul-Waaqi'* (p. 49-51).

[7] As for those who quote from him – ﷺ – that he said, 'I learnt, but I did not teach,' then he only said it out of humility and to oppress his soul. So is it anything other than knowledge that he taught? Was it merely words and sentiments or perhaps it was just violent fanaticism?!

The Shaykh – ﷺ – had many praiseworthy characteristics, from the clearest and most apparent of them were: his precision, seriousness, zeal, perseverance and steadfastness in reaching the truth and returning to the correct position.[8] And he was patient with the hardship that came along with knowledge and *da'wah* (calling to Islaam), and he endured suffering in that path, being patient and hoping for reward all the while. From amongst the greatest things that distinguish the Shaykh – ﷺ – over his brothers from amongst the people of knowledge was his service for the *Sunnah* and its people, and his refutations upon the deviants with clear explanations and anecdotes with respect to their variant levels.

Indeed, the righteous Muslims all around the world wrote about the Shaykh – ﷺ – with great acceptance, and fame was presented to him in all areas of the world, though he never sought it, nor did he go to it. Rather, he would flee and try to escape it. And he would continuously say, 'The love to be seen breaks one's back,' – ﷺ. And there has not been anyone from amongst the creation of Allaah upon whom He bestowed excellence, that he has not been benevolent in any affair from the affairs of the world. So his knowledge was his vehicle, and his patience was his guiding principle; so he became distinguished due to his own merits, patient perseverance, hard work, brilliance and intelligence. So the Shaykh – ﷺ – never ceased to go after knowledge, patient upon writing, attaining it diligently until he became eighty six years of age. He did not stop authoring, writing and checking until the last two months of his life, due to loss of strength – despite his heart still being attached to that – until he left to meet Allaah the Glorified shortly before the sun set on

[8] There is no contradiction between the two as will become clear with careful consideration. By Allaah, how many times have we seen Shaykh al-Albaanee listening to one below him – out of humility – in his sittings. Rather, he would ask his younger students and question them about whatever troubles him from research in knowledge. And he would accept the truth with gratefulness when he was in a debate and the result was not in his favour. He felt no pride, nor superiority. O Allaah, rectify our hearts and grant us refuge from the evils of our own souls.

Saturday with eight days remaining in *Jumaadal-Aakhirah* of the year 1420H, corresponding to 10/2/1999 C.E.

Indeed, the people prayed over the Shaykh in the evening of the same day upon which he died; they numbered over five thousand. Despite this, his preparation, prayer and burial was completed in the shortest amount of time possible, in accordance to his will in which he stressed conformity to the Prophetic *Sunnah* and implementation of it. Indeed, the Scholars, students of knowledge and the common-folk were affected by his passing. So he was mentioned and praised by the distinguished people of knowledge upon reaching the place of his death; from them were his eminence, Shaykh 'Abdul-'Azeez Ibn 'Abdullaah aalush-Shaykh – the grand *muftee* of the Kingdom of Saudi Arabia – and the Noble Shaykhs, Muhammad Ibn Saalih al-'Uthaymeen and Saalih Ibn 'Abdul-'Azeez Ibn Muhammad aalush-Shaykh and other than them.

A Word About *at-Tasfiyah wat-Tarbiyah*[9]

The Imaam, the *Muhaddith* of Shaam, al-'Allaamah Muhammad Naasirud-Deen al-Albaanee (d.1420H) – ﷺ – said, "It is inevitable that we must begin with *at-tasfiyah wat-tarbiyah* (purification and education). So any movement that has not been established upon this foundation, then there is no benefit in it at all. So in order to prove the soundness of the view that we have adopted concerning this *manhaj*, we return back to the Noble Book of Allaah. So in it is an *aayah* that proves the error of everyone who does not agree with us in that the origin must be *at-tasfiyah* and then *at-tarbiyah*. Allaah the Exalted said,

﴿ إِن تَنصُرُواْ ٱللَّهَ يَنصُرۡكُمۡ ﴾

"If you help Allaah, He will help you."
[Soorah Muhammad 47:7]

This is the intended *aayah*. And all of the *mufassireen* have agreed that the meaning of helping (*nasr*) Allaah here is to act in accordance to His *ahkaam* (rules and regulations). From that as well is to have *eemaan* with respect to the *ghayb* (unseen) which Allaah the Glorified and Exalted made the first condition for the Believers.

﴿ ٱلَّذِينَ يُؤۡمِنُونَ بِٱلۡغَيۡبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ ﴾
"Those who believe in the unseen and establish the prayer."
[Sooratul-Baqarah 2:3]

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[9] This section is an introductory addition from the publisher to enable the readers to understand the *Salafee* methodology of purification and education; it is not part of the original work.

So therefore, one cannot help Allaah in reality unless he carries out the commandments of Allaah. So how is it possible for us to enter into *Jihaad* with knowledge when we have not helped Allaah, nor have we agreed upon what the *mufassireen* agreed?

How can we enter into *Jihaad* when our *'aqeedah* is divided and destroyed? How can we perform *Jihaad* when our *akhlaaq* (manners) goes together with corruption? Therefore, it is inevitable that the rectification of the *'aqeedah* and the education of the individual must take place before beginning the *Jihaad*. I know that the affair shall not remain safe from opposition to our *manhaj* of *at-tasfiyah wat-tarbiyah*. So there shall emerge one who will say, 'The establishment of *at-tasfiyah wat-tarbiyah* is an affair that requires many long years!'[10] However, I say: This is not what is important with regards to the affair. Rather, the important thing is that we must carry out what our Religion and our Magnificent Lord has commanded us with. The important thing is that we must begin by

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[10] Ibn Sa'd relates in *at-Tabaqaat* (7/163-165), 'A group of Muslims came to al-Hasan al-Basree (d.110H) - ﷺ - seeking a verdict for rebelling against al-Hajjaaj. So they said, 'O Abaa Sa'eed! What do you say about fighting this oppressor who has unlawfully spilt blood and unlawfully taken wealth and did this and did that?' So al-Hasan said, 'I say not to fight him. If this is a punishment from Allaah then you will not be able to remove it with your swords. If this is a trial from Allaah, then be patient until Allaah's judgement comes, and He is the best of judges. So they left al-Hasan and disagreed with him and rebelled against al-Hajjaaj, so he killed them all. And about this, al-Hasan used to say, 'If only the people had patience when they are being tested by their unjust ruler, it would not be long before Allaah would give them a way out. However, they always rush for their swords, so they are left to their swords. By Allaah! Not for even a single day did they bring about any good."

Ibn Abil-'Izz (d.792H) - ﷺ - said, "Indeed, in patiently bearing their tyranny lies the wiping away of sins and a great reward. Since Allaah has not given them authority over us except due to the corruption of our own actions - and the reward is of the same type as the action. So we should strive hard in seeking the forgiveness of Allaah, repent to Him and correct our actions... So if the subjects desire an end to the oppression of the oppressive rulers, then let them also cease oppressing themselves (through sins and disobedience)." Refer to *Sharhul-'Aqeedatit-Tahaawiyyah* (p. 382).

gaining an understanding of our Religion firstly. After that, one must realize that the important thing is not how long or short the path will be. Indeed, I direct my words towards the men of the *da'wah* amongst the Muslims, the Scholars and the opponents. And I shall call them to be upon complete knowledge concerning the authentic Islaam. And I call for war against every act of negligence and heedlessness, and against every opposition or disagreement.

﴿ وَلَا تَنَٰزَعُواْ فَتَفۡشَلُواْ وَتَذۡهَبَ رِيحُكُمۡۖ ﴾

"And do not disagree, or you will become weak and your strength will depart."

[Sooratul-Anfaal 8:46]

So when we have cleared up this disagreement and negligence, and put them in their proper places, the return, the unity and the agreement will result in actualizing materialistic strength.

﴿ وَأَعِدُّواْ لَهُم مَّا ٱسۡتَطَعۡتُم مِّن قُوَّةٖ وَمِن رِّبَاطِ ٱلۡخَيۡلِ تُرۡهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمۡ ﴾

"And prepare against them whatever you are able to of power and steeds of war by which you may terrify the enemy of Allaah and your enemy."

[Sooratul-Anfaal 8:60]

So the actualization of material power is an affair that is taken for granted. Therefore, there is no escape from building factories, arms factories and other than them. However, it is inevitable that before all of this, there must be a return to the correct practice of the Religion, as it was practiced by the Messenger (ﷺ) and his Companions, in *'aqeedah,* worship, dealings and everything else related to the affairs of the *Sharee'ah*. You will not find anyone from amongst the Muslims carrying

this out except the *Salafiyyeen*.[11] So they are the ones who place the diacritical marks upon the letters. They (the *Salafiyyeen*) are the only Muslims who have aided Allaah by carrying out what He commanded them with of *tasfiyah* and *tarbiyah*. They (the *Salafiyyeen*) are the only ones who resemble the one sect that is saved from the Fire out of the seventy-three sects, which the Prophet (ﷺ) was asked about, so he said, "They are in the Fire."[12]

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[11] In the verdict of the Permanent Committee, (no. 1361), (1/165) there occurs, "*Salafiyyah* is an ascription to the *Salaf*, and the *Salaf* are the Companions of the Messenger of Allaah (ﷺ) and the Imaams of Guidance from the first three generations (ﷺ), those whose goodness has been testified for by the Messenger of Allaah (ﷺ), "The best of people are my generation, then those who follow after them, then those who follow after them, then there will come a people whose testimony will precede their oath and their oath will precede their testimony." And 'the *Salafiyyeen*' is the plural of '*Salafee*,' which is an ascription to the *Salaf*, and its meaning has already preceded. And they are the ones who traverse upon the *minhaaj* of the *Salaf*, from amongst the followers of the Book and the *Sunnah*, those who call to them both, and to acting upon them, as a result of which they are from *Ahlus-Sunnah wal-Jamaa'ah*."

[12] Here, the author is referring to the famous *hadeeth*: From 'Abdullaah Ibn 'Amr Ibnul-'Aas (ﷺ) who said that the Messenger of Allaah (ﷺ) said, "There will come upon my *Ummah* what came upon the Children of Israa'eel, hand span by hand-span, to the extent that if one of them fornicated openly with his mother, there would be someone from my *Ummah* who would be like this. Verily, the Children of Israa'eel split into seventy-two sects, and my *Ummah* will split up into seventy-three sects, all of them being in the Fire, except one." They said, 'And which one is that O Messenger of Allaah?' He said, "That which I am upon today and my Companions." **Hasan:** Related by at-Tirmidhee (no. 2641) and al-Haakim (1/128-129).

Stated Shaykhul-Islaam Ibn Taymiyyah (d.728H) - ﷺ, "However, when the Prophet (ﷺ) informed that this *Ummah* would split into seventy-three sects, all of them being in the Fire except one and it is the *Jamaa'ah*; there occurs in a *hadeeth* from him (ﷺ) that he said, "They are upon the likeness of what I am upon today, and my Companions." It refers to those who hold fast to Islaam, the descent, pure from defilement. They are *Ahlus-Sunnah wal-Jamaa'ah*, and from amongst them are the *Saadiqeen* (truthful ones), and the *Shuhadaa'* (martyrs), and the *Saalihoon* (righteous ones). And amongst them are those who know the guidance, and the illuminators of darkness, and those whose great deeds have been narrated and whose virtues have been mentioned. And amongst them are the *abdaal*, and ↳

Due to this, I return back to my original statement: There is nothing in the sincere path besides the Book and the *Sunnah* and *at-tasfiyah wat-tarbiyah* with the two of them. This calls for gaining an understanding of the science of *hadeeth* and distinguishing the *saheeh* (authentic) from the *da'eef* (weak), so that we do not base our worship upon faulty *ahkaam*, which many of the Muslims have fallen into because they relied upon weak *ahaadeeth*.

This must occur upon the plateau of knowledge. So when we head towards *tarbiyah*, we find murderous errors. So the *akhlaaq* of the Muslims in *tarbiyah* is divided and destroyed. There is no escape from *at-tasfiyah wat-tarbiyah* and a correct return to Islaam. How many times have I been amazed with regards to this issue by the statement of one of the callers to Islaam who is not from amongst the *Salafiyyeen*. However, his companions did not act upon this statement, 'Establish the Islaamic state in your heart, it will be established for you upon your earth.'

Indeed, many of the Muslim callers have erred when they neglected this starting point of ours, and when they said, 'These times are not times for *at-tasfiyah wat-tarbiyah*, these are times for unity and gathering together.' Then how will this unity come about when differing is found throughout the *usool* (foundations) and *furoo'* (branches)? Indeed, it is weakness and division that is spreading dangerously amongst the Muslims. And its sole medicine is found in what we have discussed previously about the safe return to the sound Islaam or about implementing our *manhaj* of *at-tasfiyah wat-tarbiyah*. So perhaps there is sufficiency in this account, and

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amongst them are the scholars of the Religion, and they are the Victorious Group about whom the Prophet (ﷺ) said, "There shall always remain a group from my *Ummah*, victorious upon the truth. Those who forsake them or oppose them will not be able to harm them, until the Hour is established." We ask Allaah to make us from them, and not to allow our hearts to deviate after He has guided us." Refer to *Majmoo'ul-Fataawaa* (1/411).

the praise is for Allaah, Lord of the worlds." End of al-Albaanee's words.[13]

[13] Taken from *Hayaatul-Albaanee* (1/388-391) of Muhammad Ibn Ibraaheem ash-Shaybaanee, slightly abridged

The Text – Fundamentals of the Salafee Methodology[14]

All praise is due to Allaah, we praise Him, seek His aid and His forgiveness. We seek refuge with Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is no deity worthy of worship besides Allaah, alone, without any partners and I bear witness that Muhammad is His servant and Messenger.

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾ ﴾

"O you who believe! Fear Allaah as He should be feared, and die not except in a state of Islaam (as Muslims) **with complete submission to Allaah."**
[Soorah Aali-'Imraan 3:102]

﴿ يَـٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ
مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ
كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ ﴾

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[14] In front of you lies an abridged translation of the entitled, *Usoolud-Da'watis-Salafiyyah.* The book consists of the transcription of the lecture *Usoolud-Da'watis-Salafiyyah* delivered by Imaam Muhammad Naasirud-Deen al-Albaanee (ﷺ). Afterwards, explanatory comments were added to this transcription from its commentary entitled, *at-Ta'leeqaatus-Sunniyyah* to add benefit to the discourse. In this English work, we have translated the text from Imaam al-Albaanee, summarized the explanatory notes for easier reading and added an introduction about *at-Tasfiyah wat-Tarbiyah* along with appendices.

"O mankind! Be dutiful to your Lord, Who created you from a single person (Aadam), **and from him** (Aadam) **He created his wife** (Hawwaa, Eve), **and from them both He created many men and women and fear Allaah through Whom you demand your mutual** (rights), **and** (do not cut the relations of) **the wombs** (kinship). **Surely, Allaah is Ever an All-Watcher over you."**

[Sooratun-Nisaa' 4:1]

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ
ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ ﴾

"O you who believe! Keep your duty to Allaah and fear Him, and speak (always) **the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger, he has indeed achieved a great achievement** (i.e. he will be saved from the Hell-fire and made to enter Paradise)."[15]

[Sooratul-Ahzaab 33:70-71]

To proceed, verily the best speech is the Book of Allaah and the best of guidance is the guidance of Muhammad (ﷺ). And the worst of affairs are the newly-invented matters, every newly invented matter is an innovation, every innovation is misguidance and all misguidance is in

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[15] The author began with the *khutbatul-haajah* (sermon of need) which has been authentically related from the Prophet (ﷺ) from the *hadeeth* of Ibn Mas'ood (رضي الله عنه) who said, 'The Messenger of Allaah (ﷺ) taught us *khutbatul-haajah,*' then he mentioned it. It is related by Aboo Daawood (no. 2118), at-Tirmidhee (no. 1105), an-Nisaa'ee in *al-Mujtabaa* (6/89) and *'Amalul-Yawm wal-Laylah* (no. 492-493) and Ibn Maajah (no. 1892) by way of Abee Ishaaq, from Abul-Ahwas, from Ibn Mas'ood with it. And its *sanad* is *saheeh.*

There occurs in the *hadeeth* of Jaabir Ibn 'Abdullaah (رضي الله عنه) related by Muslim (2/593), "The Messenger of Allaah (ﷺ) used to address the people by praising Allaah and lauding Him with that which He was deserving of." Likewise, there occurs in the *hadeeth* of Abee Sa'eed al-Khudree (رضي الله عنه) regarding the story about the stoning of Maa'iz Ibn Maalik related by Muslim (3/1321), "So the Prophet (ﷺ) stood despite being bleary-eyed. So he praised Allaah and thanked Him…" And the *ahaadeeth* concerning this topic are very many.

the Fire.[16] As for what proceeds:[17] So indeed the best of that with which we can open up our speech is the statement of Allaah the Blessed and Exalted,

﴿ وَٱلسَّـٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَـٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَـٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّـٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٠٠﴾ ﴾

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[16] The author's statement which begins with, 'Indeed, the best speech is the Book of Allaah,' has been mentioned in *marfoo'* (raised) form from the Prophet (ﷺ) from the *hadeeth* of Jaabir Ibn 'Abdullaah (رضي الله عنه) concerning the manner of his (ﷺ) sermon in the Friday Prayer. It has been related by Ahmad (3/319, 381), Muslim (2/592), an-Nisaa'ee (3/188), Ibn Maajah (no. 45) and al-Bayhaqee (3/213) by way of Ja'far Ibn Muhammad al-Haashimee from his father, from Jaabir with it.

[17] The statement of the author, 'As for what proceeds,' and before it, 'To proceed,' is in conformity to the *Sunnah*. Since, the Prophet (ﷺ) would open up all of his sermons, addresses, writings and admonitions with praise and thanks for Allaah as He deserves. Then he would say, 'To proceed.' Indeed, al-Bukhaaree inserted a chapter in his *Saheeh* (1/292), "Chapter: The one who says 'To proceed,' in his sermon after the *thanaa'* (praising Allaah).' And under it he mentioned a number of *ahaadeeth* showing the *Sharee'ah* permissibility and the *Sunnah* of that which he had mentioned in the title. This was because the Prophet (ﷺ) would always persist upon this practice in all situations.

It has been stated about the statement, 'To proceed,' that it was the conclusion of formal greetings that was used by Daawood (عليه السلام). This was related by Ibn Jareer in his *Tafseer* (21/173) with an *isnaad* that is *da'eef jiddan*. It was also related by Ibn Abee Haatim in his *Tafseer* (10/3237) with an *isnaad* that is *da'eef jiddan* from Abee Moosaa al-Ash'aree (رضي الله عنه) that he said, 'The first one to say 'To proceed,' was Daawood (عليه السلام) and that was the end of the formal greetings.'

As for the meaning behind separating between the praise and thanks for Allaah and whatever comes after it from speech with 'To proceed,' then al-Haafidh Ibn Rajab (d.795H) spoke about it in *Fathul-Baaree* (5/484). He said, "The meaning of separating with 'To proceed,' is to notify that all of the affairs, no matter how illustrious or magnificent, must follow after the praise and thanks for Allaah. So that is the intended meaning in addition to the fact that all important affairs of the Religion and worldly life come after that. So the praise for Allaah takes precedence over all speech, and all other speech must come later, following after it."

"And the first to embrace Islaam from the emigrants and the helpers and those who followed them in goodness, Allaah is pleased with them and they are pleased with Him. He has prepared for them gardens underneath which rivers flow, to dwell therein forever. That is the greatest achievement."

[Sooratut-Tawbah 9:100]

Indeed, this noble *aayah* is the foundation of that which is befitting for every Muslim to take as a starting point to attain knowledge of the *da'wah*.

Ad-Da'watus-Salafiyyah in Conventional Usage

Some of the Scholars – past and present – have coined a conventional term, *ad-Da'watus-Salafiyyah* (the call of *as-Salafiyyah*). Indeed, some others have called it the *da'wah* of *Ansaarus-Sunnatil-Muhammadiyyah*, and others have called it the *da'wah* of *Ahlul-Hadeeth*. All of these names give proof for one meaning. This single meaning is what the *jamaa'aat* of the Muslims – old and new – have been heedless of for so long. They have not paid attention to it, or they paid attention to it, but they did not give it the consideration that it deserves.[18]

[18] Imaam adh-Dhahabee (d.748H) said concerning the biography of Muhammad Ibn Muhammad al-Bahraanee, "He was a good *Salafee* with respect to the Religion." Refer to *Mu'jamush-Shuyookh* (2/280). And he said in the biography of Ahmad Ibn Ni'mah al-Maqdisee, "He was upon the *'aqeedah* of the *Salaf*." Refer to *Mu'jamush-Shuyookh* (1/34) of adh-Dhahabee.

Indeed, al-'Allaamah 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz – the *Muftee* of Saudi Arabia – was asked, 'What do you say about the one who calls himself *'as-Salafee'* and *'al-Atharee,'* is this a term of commendation?' So his eminence – ﷺ – replied, "If he is truthful in saying that he is *Atharee* or *Salafee*, then there is no problem. This is like what the *Salaf* used to say, 'So and so is *Salafee*, or so and so is *Atharee*.' This is a term of commendation from which there is no escape, rather it is a term of commendation that is obligatory." From the lecture entitled, *Haqqul-Muslim* which took place on 1/16/1413H in Taa'if.

The Position of *Salafiyyah* towards the *Madhaahib*

That is because long generations of people have passed before them. Indeed, a covering has been placed upon their hearts of rigidity upon *taqleed* of *madhaahib* amongst *Ahlus-Sunnah* who affiliate themselves with *Ahlus-Sunnah wal-Jamaa'ah*.[19] A covering has been placed upon all of

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[19] After the Shaykh - ﷺ - spoke about the technical term, *ad-Da'watus-Salafiyyah* and the basis of naming with it, he returned to firmly embedding a part of the principles upon which this *da'wah* is built. So he began by speaking about an important principle from amongst the principles of *ad-Da'watus-Salafiyyah*. That is, rejecting rigidity and bigoted following of a *madhhab*. So *as-Salafiyyah* does not simply mean sticking to the *manhaj* of the *Salaf* in *i'tiqaad*, so take note. Rather, it is much wider than that. It also comprises of sticking to their *manhaj* in *'ibaadaat* (acts of worship) and *fiqh* (jurisprudence), because the basic principle concerning all of that is: Sticking to the Book and the *Sunnah* and the actions of the *Salaf* and employing their understanding of the texts, whether it be in *'aqaa'id*, *'ibaadaat* or dealings. This necessitates without a doubt the rejection of *taqleed* for the *madhaahib* and bigoted following of the opinions of men and *madhaahib* of the Imaams, if they oppose the *Sharee'ah* texts. And this necessitates rejection of corrupt beliefs that oppose the Book, the *Sunnah* and the understanding of the *Salafus-Saalih*.

And the statements from the people of knowledge concerning the rejection of *taqleed* and following of evidence are too many to enumerate. Indeed, Imaam Maalik (d.179H) - ﷺ - said, "I am only a human being. I err sometimes and I am correct sometimes. So look into my opinion. So everything that agrees with the Book and the *Sunnah*, then take it. And everything that does not agree with the Book and the *Sunnah*, then leave it off." Related by Ibn 'Abdul-Barr in *Jaami' Bayaanul-'Ilm wa Fadlihi* (2/32). And Imaam ash-Shaafi'ee (d.204H) - ﷺ - said, "If you find in my book something that opposes the *Sunnah* of the Messenger of Allaah (ﷺ), then speak with the *Sunnah* of the Messenger of Allaah (ﷺ) and leave off what I have stated." Related by al-Bayhaqee in *Manaaqibush-Shaafi'ee* (1/482) with a *saheeh isnaad*. And Imaam Ahmad (d.241H) - ﷺ - said, "Do not blindly follow anyone from amongst these people with regards to your Religion. Whatsoever comes from the Prophet (ﷺ) and his Companions, then take it. Then there are the *taabi'een* and here the man has a choice." Refer to *Masaa'il Ahmad* (no. 1793) of Abee Daawood as-Sijjistaanee. ↳

these later generations after the three generations who were witnessed with goodness. A covering has been placed upon them resulting in *taqleed* and taking *taqleed* as a religion; not to mention other than these ones who do not ascribe themselves to the *madhhab* of *Ahlus-Sunnah wal-Jamaa'ah* from the other sects which are included in the statement of our Prophet (ﷺ) in the famous *hadeeth,*

"The Jews have split up into seventy-one sects. And the Christians have split up into seventy-two sects. And my *Ummah* shall split up into seventy-three sects, all of them being in the Fire except for one." They said, 'Which one is that O Messenger of Allaah?' He said, "It is the *Jamaa'ah.*[20]"[21] And there occurs in a narration which explains the first

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And it has been authentically related from Abee Haneefah an-Nu'maan (d.150H) - ﵀ - that he said, "Beware O Ya'qoob! Do not write down everything that you hear from me. Since I may hold an opinion today, then leave it off tomorrow." Related by ad-Dooree in *at-Taareekh* (no. 2461) and al-Khateeb al-Baghdaadee in *Taareekh Baghdaad* (13/424) with a *saheeh isnaad.*

[20] So by following up the description in the authentic *ahaadeeth* mentioned inciting one towards the *Jamaa'ah,* and by studying the understanding of the Companions and the people of knowledge from the *Salaf* for it, we find that the meaning of *al-Jamaa'ah* here is the people of *fiqh,* knowledge, *hadeeth* and following of the *Sunnah.* Stated Imaam at-Tirmidhee (d.274H) - ﵀ - in *al-Jaami'* (4/467), "And the explanation of the *Jamaa'ah* according to the people of knowledge is that it is the people of *fiqh,* knowledge and *hadeeth.* He said: I heard al-Jaarood Ibn Mu'aadh saying, I heard 'Alee Ibnul-Husayn saying, I asked 'Abdullaah Ibnul-Mubaarak, who is the *Jamaa'ah*? So he said, 'Aboo Bakr and 'Umar.' It was said to him, 'Indeed, Aboo Bakr and 'Umar have died.' He said, 'So and so and so and so.' It was said, 'Indeed, so and so and so and so have died.' So 'Abdullaah Ibnul-Mubaarak said, 'Aboo Hamzah as-Sukkaree is the *Jamaa'ah.*' Said Aboo 'Eesaa: And Aboo Hamzah was Muhammad Ibn Maymoon. And he was a righteous Shaykh, and he said this during our lifetime." This is supported by the statement of Ibn Mas'ood (؅), "The *Jamaa'ah* is whatever agrees with the truth, even if you are alone." Refer to *Takhreejul-Mishkaat* (1/61) of Shaykh al-Albaanee (﵀).

Indeed, ash-Sha'bee related from an-Nu'maan Ibn Basheer that he said, 'The Messenger of Allaah (ﷺ) was at this pole, or at this pulpit and said, "Whosoever does not give a little thanks does not give an abundance of thanks. And whosoever does not thank the people does not thank Allaah. And speaking about the blessings of Allaah is thanks, and leaving it off is disbelief. And the *Jamaa'ah* is a mercy and division is punishment." So Aboo ↪

narration that the Prophet (ﷺ) said, "It is that which I am upon and my Companions."[22]

Umaamah al-Baahilee said, "Stick to the *Sawaadul-A'dham*?" So he said, "This is the *aayah* in Sooratun-Noor,

﴿ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم مَّا حُمِّلْتُمْ ﴾

"So if they turn away, then upon him is the duty placed upon him and upon you is the duty placed upon you."

[Sooratun-Noor 24:54]"

Hasan: Related by Ahmad (4/278).

[21] **Hasan:** Related by Ibn Maajah (no. 3992), it has been authenticated by Imaam al-Albaanee in *as-Saheehah* (no. 302, 1492) and *Dhilaalul-Jannah* (no. 63).

[22] **Hasan:** Related by at-Tirmidhee (5/62) and al-Haakim (1/128) and others. It was authenticated by al-Haafidh al-'Iraaqee in *Takhreejul-Ihyaa'* (3/199) and al-Albaanee in *as-Saheehah* (no. 204).

The Difference between Affiliating Oneself to the Book and the *Sunnah* and Acting upon Them

Therefore, this *hadeeth* is from amongst the clear *ahaadeeth* which clearly prove that the Victorious Group is from the seventy-three groups which our Prophet (ﷺ) informed shall occur within this *Ummah*. And his (ﷺ) report is true, because he is as Allaah (ﷻ) said in the noble *Qur'aan*,

﴿ وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ۝ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ ۝ ﴾

"And he does not speak from his own desire. It is but revelation revealed to him."

[Sooratun-Najm 53:3-4]

So the distinguishing sign of the Saved Sect is not only as the other groups in this age claim. The distinguishing sign of this sect is not only that it affiliates itself with acting in accordance to the Book and the *Sunnah*. Since it is not possible for anyone from amongst the Muslims – even if they be from the sects outside the Saved Sect – it is not possible for any sect from amongst these sects, old and new, to free itself from affiliating to the Book and the *Sunnah*. This is because if it does such, then it has raised a sign of departing from Islaam. Due to that, all of the Islaamic groups and all of the Islaamic sects are the sects that the Messenger (ﷺ) mentioned or pointed out in the previous *hadeeth*. All of these sects participate upon one word. Indeed, it is affiliation to the Book and the *Sunnah*.[23]

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[23] So mere affiliation to the Book and the *Sunnah*, if it is not accompanied by true reliance upon them and acting upon them, then it is merely a claim that is devoid of correctness. Likewise, the ascription to *Salafiyyah*, if it does not comprise of acting upon the principles ↪

of *Ahlus-Sunnah wal-Jamaa'ah,* then it is merely an empty claim. And claims to an appellation do not necessitate confirmation of the attributes.

Stated Imaam Ahmad (d.241H) - ﷺ, "And from the binding characteristics of the *Sunnah,* which the one who abandons a single attribute from it has not accepted it, nor believed in it and he cannot be from its people: Faith (*eemaan*) in the *Qadr* (pre-decree), the good and the evil of it..." And he mentioned some important affairs of belief, then he said, "Indulging in *kalaam* (theological rhetoric) concerning *al-Qadr,* the *ru'yah* (seeing Allaah on the Day of Judgement), the *Qur'aan* and other than that from the *sunan* is *makrooh* (abhorred) and prohibited. The one who indulges in such, even if he reaches the truth with his words, is not from *Ahlus-Sunnah,* until he abandons argumentation, submits himself and believes in the *aathaar.*" Refer to *Usoolus-Sunnah* (p. 42, 49).

So Imaam Ahmad - ﷺ - clarified that following the *Sunnah* cannot occur, except with reliance upon it, acting in accordance to its prerequisites and using it as a proof, not other than it from methods of argumentation, theological rhetoric and opinion. So if a person claims ascription to the *Sunnah,* then he uses other than it as evidence, or he gives aid to opinions, theological rhetoric and argumentation with his speech, then he cannot be from amongst *Ahlus-Sunnah,* even if he reaches the truth. This is because he has reached the truth through other than the way of the Prophetic *Sunnah.*

This is the meaning of the statement of Imaam al-Barbahaaree (d.329H) - ﷺ, "It is not permissible to say about a man, 'So and so is a person of the *Sunnah,*' until one knows that he has in him the attributes of the *Sunnah.* So it cannot be said about him that he is an adherent to the *Sunnah* until he gathers within himself all of the *Sunnah.* 'Abdullaah Ibnul-Mubaarak said, 'The origin of the seventy-two sects lies in four desires. So from these four desires, there branched off the seventy-two sects. They are the *Qadariyyah,* the *Murji'ah,* the *Shee'ah* and the *Khawaarij.* So whoever gives precedence to Abaa Bakr, 'Umar, 'Uthmaan and 'Alee over the other Companions of the Messenger of Allaah (ﷺ) and he does not speak about the rest, except with good and he supplicates for them, then he has left *tashayyu'* from its beginning to its end. And whosoever says that *eemaan* is statement and action, it increases and decreases, then he has left *al-irjaa'* from its beginning to its end. And whosoever says to perform Prayer behind everyone whether righteous or sinful, and to perform *jihaad* along with every caliph, and he does not hold the view of revolution against the ruler with the sword and he supplicates for them with goodness, then he has left the statement of the *Khawaarij* from its beginning to its end. And whosoever says that all of the decrees are with Allaah (ﷻ) the good and the evil of them, He misguides whomsoever He wills and He guides whomsoever He wills, then he has left the statement of the *Qadariyyah* from its beginning to its end. And he is an adherent to the *Sunnah.*" Refer to *Sharhus-Sunnah* (p. 57) of al-Barbahaaree.

The Reality of *Salafiyyah*

As for those whom we have pointed out at the outset of this speech from the *Salafiyyeen* and other than them from amongst those who adhere to their mode of conduct, and they could be referred to by other than this name, then these ones differ from all of the other Islaamic groups because they hold onto something else. This something else is: safety from going against the Book and the *Sunnah* in the name of the Book and the *Sunnah*. Indeed, that is due to holding onto what the Companions of the Prophet (ﷺ) from the emigrants (*muhaajiroon*) and the helpers (*ansaar*) and those who followed them from the *taabi'een* and the *taabi' taabi'een*. Indeed, they are the generations for whom goodness was witnessed in the authentic *hadeeth*. Rather, it is a *mutawaatir* (concurrent) *hadeeth* in which the Messenger of Allaah (ﷺ) said, "The best of people are my generation, then those who follow them."[24]

So these were the followers in the first generation, the generation of the righteous and pure Companions (رضي الله عنهم). Then there were those who came after them saying,

﴿ وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ ﴾

"Our Lord, forgive us and our brothers who preceded us in *eemaan*."
[Sooratul-Hashr 59:10]

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[24] Related by Ahmad (1/378, 442), Ibn Abee 'Aasim (no. 1466), al-Bukhaaree (4/118) and at-Tirmidhee (no. 3859) by way of al-A'mash, from Ibraaheem an-Nakha'ee, from 'Ubaydah, from 'Abdullaah Ibn Mas'ood (رضي الله عنه) with it. It is also related by Muslim (no. 1963) by way of Ibn 'Awn, from Ibraaheem with it.

So it is obligatory for the one who wishes to be from amongst the Saved Sect, that he must act in accordance to what these Companions and the *taabi'een* were upon. And they were the *Salafus-Saalih* whom we must take as an example.[25]

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[25] Taking the *Salaf* as our example involves a number of issues:

1. Firstly, correctness in this life and salvation in the Hereafter will occur through following the guidance of the *Salaf.*
2. Secondly, it is obligatory that the ascription to *Salafiyyah* must be real, by sound following of the *madhhab* of the *Salaf* and their guidance. And one must not leave their understanding for the understanding of anyone else.
3. Thirdly, from the results of sticking to the guidance of the *Salafus-Saalih* and employing their understanding of the texts is the absence of differing from them in statements and positions, and not leaving their *ijtihaad* for a new *ijtihaad* that has no precedence. Imaam Ahmad (d.241H) - ﷬ - said to his student Abul-Hasan al-Maymoonee, "Do not speak about an issue in which you do not have an Imaam." Refer to *Manaaqib Ahmad* (p. 178) of Ibnul-Jawzee. And Imaam Ahmad said, "One will not come across anything, except that there is a position established concerning it from the Companions of the Prophet (ﷺ). Refer to *Masaa'il Ahmad* (p. 277) of Abee Daawood as-Sijjistaanee.
4. Fourthly, from the results of sticking to the guidance of the *Salafus-Saalih* is taking whatever agrees with the proof from their *ijtihaad* along with excusing them with good mention whenever they oppose the text in their *ijtihaad*. Said 'Umar Ibnul-Khattaab (ﷺ), "There are three that destroy the Religion: [i] the mistake of a Scholar; [ii] the argument of a hypocrite with the *Qur'aan;* [iii] and misguided Imaams." **Saheeh:** Related by Ibn 'Abdul-Barr in *Jaami' Bayaanul-'Ilm wa Fadlihi* (2/110). Stated Imaam al-Awzaa'ee (d.157H) - ﷬ - "Whosoever takes the statement of the people of Makkah regarding *mut'ah* (temporary marriage), the statement of the people of al-Koofah regarding wine, the statement of the people of al-Madeenah regarding singing and the statement of the people of Shaam regarding the infallibility of the Caliphs, then he has gathered together all evil." Refer to *Siyar A'laamin-Nubalaa'* (8/81) of al-Haafidh adh-Dhahabee.
5. Fifthly, from the results of sticking to the guidance of the *Salaf* is discarding deadly *khalafiyyah* which is founded upon giving precedence to the intellect over the text and rejecting the Book and the *Sunnah* through corrupt *ta'weelaat* (figurative interpretations). Indeed, al-Awzaa'ee said, "Stick to the *aathaar* of those who preceded, even if the people reject you." **Saheeh:** Related by al-Aajurree in *ash-Sharee'ah* (p. 58) and al-Khateeb in *Sharaf Ashaabul-Hadeeth* (no. 6).

The Obligation of taking the *Salaf* as an Example

This matter concerning the obligation of taking the *Salafus-Saalih* as an example is not a newly-invented affair. Rather, it is an obligatory affair which has already been alluded to. In fact, it has been clarified in the likes of the statement of Allaah (ﷻ),

﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ١١٥ ﴾

"And whosoever opposes the Messenger after the guidance has been clarified to him and follows a path other than the path of the Believers, We shall turn him to what he has turned himself to and his destination will be the Fire. And what an evil destination that is."
[Sooratun-Nisaa' 4:115]

So Allaah (ﷻ) mentioned this *aayah* as a severe warning against opposing and contradicting the Messenger (ﷺ). Then He attached to that His statement, **"and follows a path other than the path of the Believers."** And there is no doubt that these Believers whose path Allaah (ﷻ) warned the people against opposing, there is no doubt that these Believers are the ones mentioned in the previous *aayah*,

﴿ وَٱلسَّٰبِقُونَ ٱلۡأَوَّلُونَ مِنَ ٱلۡمُهَٰجِرِينَ وَٱلۡأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحۡسَٰنٖ ﴾

"And the first to embrace Islaam from the emigrants and the helpers and those who followed them in goodness."
[Sooratut-Tawbah 9:100]

Indeed, Allaah is pleased with them and they are pleased with their Lord.

A Measuring Stick that Seperates between Claims and Actions

That is, the measuring stick that separates between the one who attaches himself with his tongue to the Book and the *Sunnah*, then he opposes the Book and the *Sunnah* since he does not return to the defence mechanism against opposing the Book and the *Sunnah*. Indeed, that is holding onto what the Companions of the Prophet (ﷺ) were upon.

So you have now been presented with the *aayah* and the authentic *hadeeth*. I mentioned the *aayah* about the path of the Believers, and the Prophet (ﷺ) and his Companions were mentioned. Likewise, there must be a mention of the *Sunnah* of the Rightly Guided Caliphs in another authentic *hadeeth* which was related by a group from amongst the authors of the *Sunan*. From them is Aboo Daawood, at-Tirmidhee, Imaam Ahmad and other than them.

From al-'Irbaad Ibn Saariyah (رضي الله عنه) who said, 'The Messenger of Allaah (ﷺ) admonished us with an eloquent admonition. The hearts were moved by it and the eyes shed tears due to it. So we said, "O Messenger of Allaah! It is as if this is a farewell advice, so advise us." He said, 'I advise you with the *taqwaa* (fear, reverence) of Allaah and to listen and obey, even if the one given trust over you is an Abyssinian slave. Indeed, whosoever from amongst you lives, then he shall see much differing. So stick to my *Sunnah* and the *Sunnah* of the Rightly Guided Caliphs after me. Hold onto it with your molar teeth. And beware of newly-invented affairs, since every newly invented affair is an innovation and every innovation is misguidance."[26]

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[26] **Saheeh:** Related by at-Tirmidhee (5/45), al-Bazzaar, al-Harawee (3/17), Ibn 'Abdul-Barr (2/182), Ahmad (4/126) and refer to *Masaa'il Abee Daawood* (no. 1792).

And there occurs in another *hadeeth*, "And every misguidance is in the Fire."

So you will find the Prophet (ﷺ) in this *hadeeth* also connecting the *Sunnah* of the Rightly-Guided Caliphs with his (ﷺ) *Sunnah*. So this *hadeeth* agrees with the *hadeeth* of the Saved Sect, and it agrees with the statement of Allaah (ﷻ) in the second *aayah*. Indeed, that is the statement of Allaah (ﷻ),

﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ
وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ١١٥ ﴾

"And whosoever opposes the Messenger after the guidance has been clarified to him and follows a path other than the path of the Believers, We shall turn him to what he has turned himself to and his destination will be the Fire. And what an evil destination that is."

[Sooratun-Nisaa' 4:115]

Due to this, it is not permissible for the Muslim to follow opinions or statements in the name of following the Book and the *Sunnah* which oppose what our *Salafus-Saalih* were upon. That is because what they were upon was a clarification for the Book and the *Sunnah*. And all of you know that the *Sunnah* is a clarification for the texts of the Noble *Qur'aan*. Likewise, Allaah (ﷻ) stated whilst addressing the Prophet (ﷺ) individually,

﴿ وَأَنزَلۡنَآ إِلَيۡكَ ٱلذِّكۡرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيۡهِمۡ ﴾

"And We have revealed to you the Reminder so that you may clarify to the people what has been revealed to them."

[Sooratun-Nahl 16:44]

Categories of the Sunnah and the Path towards Attaining Them

So, just as the Prophet (ﷺ) explained the *Qur'aan* with his *Sunnah,* then his *Sunnah* is divided into three categories: statement (*qawl*), action (*fi'l*) and tacit approval (*taqreer*).

There is no way for us to attain this *Sunnah,* nor to gain knowledge of it, except by way of the Companions of the Prophet (ﷺ). Due to that, there is no path for the Muslim to be from amongst the Saved Sect, except by following the Book and the *Sunnah* and by being upon what the *Salafus-Saalih* were upon. So it is obligatory for this third affair to be firmly planted in the minds of all the Muslims if they are truthful in wanting to be saved on the Day of Judgement.

﴿ يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾ ﴾

"On a day when neither wealth nor children will be of any benefit, except for one who comes to Allaah with a pure heart."
[Sooratush-Shu'araa' 26:88-89][27]

[27] Stated 'Umar Ibn 'Abdul-'Azeez (d.101H) - رحمه الله, "Those who have preceded, they stopped upon knowledge, they restrained due to penetrating insight and they were the most keen in uncovering the affairs. Furthermore, if the guidance is what you are upon, then they have preceded you in it. And if you say that affairs were invented after them, then nothing was invented, except by one who follows other than their path and prefers himself over them. Indeed, they spoke about it with that which suffices and they described from it that which satisfies. So whatever is below them is deficient and whatever is above them is confinement. Indeed, there were people below them, so they worked in vain. And others turned away from them, so they fell into extremism. Indeed, they were in between that ↳

upon straight guidance." **Hasan:** Related by Ibn Waddaah in *al-Bida' wan-Nahee 'anhaa* (no. 77).

The Prophet (ﷺ) said, "The stars are the protectors of the heavens, so when the stars go, whatever has been promised to the heavens will occur. And I am the protector for my Companions, so when I go, whatever has been promised to my Companions will occur. And my Companions are the protectors of my *Ummah,* so when my Companions go, whatever has been promised to my *Ummah* will occur." It is related by Muslim (4/1961) from the *hadeeth* of Sa'eed Ibn Abee Burdah, from his father.

A Glance at the Present Condition

Today we live amongst *jamaa'aat*, all of them claim that they are attached to Islaam. And all of them believe that Islaam is the *Qur'aan* and the *Sunnah*. However, the great majority of them are not content with the explanation of what has preceded from the third affair.[28] Indeed, it is the path of the Believers, the path of the noble Companions and whosoever followed them in goodness from amongst the *taabi'een* and their followers, as we have mentioned previously with regards to the *hadeeth*, "The best of people are my generation," to the end of the *hadeeth*.

[28] The Noble Scholar, Shaykh Saalih Ibn Fawzaan al-Fawzaan was asked, "Is entry into Paradise or the Fire dependent upon the soundness of *manhaj* (methodology)?" So he answered by saying, "Yes, if the *manhaj* is sound, then the person will be from amongst the people of Paradise; since he will be upon the *manhaj* of the Messenger (ﷺ) and *manhaj* of the *Salafus-Saalih*. He will be from amongst the people of Paradise by the permission of Allaah. If he traverses a misguided methodology, then he will be an innovator in the Fire. So the soundness of *manhaj* – or lack thereof – determines a person's entry into Paradise or the Fire." Refer to *al-Ajwibatul-Mufeedah* (p. 77).

The Reason for Splitting in the Religion

So due to this, the absence of returning back to what our *Salafus-Saalih* were upon from understandings, ideas and opinions is the primary reason which has caused the Muslims to become divided into scattered groups upon many different paths.[29]

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[29] Stated al-'Allaamah Saalih Ibn Fawzaan al-Fawzaan, "The reasons for disunity are many. From amongst the main causes are: Firstly, opposing the *manhaj* (methodology) of the *Salaf*; the Companions of the Messenger of Allaah (ﷺ) and those who follow them. So the *Salaf* had a *manhaj* that they traversed; a *manhaj* in *'aqeedah* (beliefs), a *manhaj* in *da'wah* (calling to Allaah), a *manhaj* in enjoining the good and forbidding the evil, a *manhaj* in how to judge between people. This *manhaj* - in every case - was based upon the Book of Allaah and the *Sunnah* of our Messenger (ﷺ)." Refer to *Wujoobut-Tathabbut fil-Akhbaar* (p. 18).

Shaykhul-Islaam 'Abdul-'Azeez Ibn Baaz - رحمه الله - was asked, "What solutions can you propose for saving the Muslim *Ummah* from differences and nationalism and sticking to *madhaahib*. And how is it possible to re-unite the *Ummah*?" The Shaykh replied, "My solution in regards to this important question is to call the people to unify and single out Allaah alone with worship, to act sincerely for Him, to cling to His *Sharee'ah* and to beware of all that contradicts it. And this is what will unite the *Ummah* upon truth and remove differences and *ta'assub* (bigoted blind following) towards a particular *madhhab*. And what is required is to call the Muslims to stand steadfast upon the Religion of Allaah, and to uphold His *Sharee'ah* and to co-operate in doing good, and to fear Allaah. By this, their ranks will unite and their word will be one, and they will be a single body, a single building and a single army in opposition to their enemies. However, if everyone sticks to his own *madhhab*, or to his own Shaykh, or his own opinion – in opposition to the *Salafus-Saalih* – then this is what leads to splits and differences." Refer to *al-Mujallatul-Buhoothil-Islaamiyyah* (no. 18).

Al-Ittibaa'

So whoever truly desires to return back to the Book and the *Sunnah,* then let him stick to returning back to what the Companions of the Prophet (ﷺ), the *taabi'een* and the followers after them were upon.[30]

[30] Imaam Ahmad defined *Ittibaa'* as occurs in *Masaa'il Abee Daawood* (no. 1789), "*Ittibaa'* is when the man follows what came from the Prophet (ﷺ) and his Companions. Then, after the *taabi'een* he has a choice." Indeed, it has been authentically related from Imaam Ahmad that he warned against *taqleed* of the *madhaahib,* taking to the opinions of men and giving them precedence over the texts. So Aboo Daawood related in his *Masaa'il* (p. 367-369), 'I heard Ahmad saying, "I am not pleased with the opinion of Maalik, nor the opinion of anyone else." He said, 'I heard Ahmad when a man said to him, "Should we act upon the collected positions of Sufyaan?" He said, 'Stick to the *aathaar*." He said, 'I heard Ahmad saying, 'I detest that an opinion be written from me." He said, 'And I heard Ahmad saying, 'There is no one except that his opinion can be taken or left. Meaning, everyone besides the Prophet (ﷺ)." He said: I said to Ahmad, "Does al-Awzaa'ee not have more of a right to be followed than Maalik?" He said, 'Do not blindly follow anyone from amongst these people with regards to your Religion. Whatsoever has come from the Prophet (ﷺ) and his Companions, then take it. Then, a man has a choice after the *taabi'een*."

An Erroneous Understanding of what has Preceeded

And you have heard statements on many occasions uttered by some of those who ascribe themselves to knowledge. However, this is not the knowledge which constitutes the path that I had mentioned previously: the Book and the *Sunnah* and what the Companions were upon. They only mean by knowledge that which they themselves have understood from the Book and the *Sunnah,* without returning back to the defence mechanism which will protect them against being from amongst the misguided sects.

Due to that, you will find and you will hear within that which is spread and published in present times from treatises and articles that many of these people who claim knowledge, or attach themselves to knowledge, or the majority of people that claim they are people of knowledge; you will hear from them one who opposes all of these proofs that we have previously mentioned by saying, "The *madhhab* of the *Salaf* is safer, but the *madhhab* of the *khalaf* is more knowledgeable and wiser."[31]

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[31] This comparison between the *madhhab* of the *Salaf* and the *madhhab* of the *khalaf* is a corrupt comparison. It opposes the text of the *hadeeth,* "The best of people are my generation…" The Prophet (ﷺ) said, "Indeed, from the signs of the Hour is that knowledge will be raised, ignorance will take root, intoxicants will be drunk and *zinaa* (adultery, fornication) will become manifest." It is related by al-Bukhaaree (1/145) and Muslim (4/2056), by way of Abut-Tayyaah, from Anas Ibn Maalik with it. The Prophet (ﷺ) said, "There will not come upon you a time, except that whatever comes after it is worse than it." It is related by al-Bukhaaree (4/315) and at-Tirmidhee (no. 2206), by way of az-Zubayr Ibn 'Adiyy, from Anas Ibn Maalik (ﷺ) with it.

And Shaykhul-Islaam Ibn Taymiyyah (d.720H) - ﷺ - said that this statement is, "A branch of *rafd* (rejection). So since it is not *takfeer* for the *Salaf* as is said by the one who says it from the *Raafidah* and the *Khawaarij,* nor *tafseeq* (declaring someone disobedient) of them as is ↳

We previously mentioned the texts that obligate leaning towards what the *Salaf*, the Companions of the Prophet (ﷺ) were upon from guidance and light. So the statement of these people is, "The knowledge of the *Salaf* is safer, but the knowledge of the *khalaf* is more comprehensive and wiser." The meaning of that is they turned away from following the *Salaf* whose *Sunnah* was commanded by the Prophet (ﷺ) to be followed.

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said by the one who says it from the *Mu'tazilah* and the *Zaydiyyah* and other than them, then it is to declare them ignorant, in error and misguided. And this statement attributes sins and disobedience to them. So if it does not mean *fisq* (disobedience), then it claims that the people of the later generations were more knowledgeable about the *Sharee'ah* and better than the people of the virtuous generations. And it becomes known by necessity for the one who reflects over the Book and the *Sunnah* and whatever *Ahlus-Sunnah wal-Jamaa'ah* from all the groups have agreed upon that the best of generations amongst this *Ummah* in terms of actions, beliefs and other than that from virtues is the first generations, then those who follow them, then those who follow them. Likewise, it has been confirmed from the Prophet (ﷺ) upon several occasions that they were better than the *khalaf* in every virtue, from knowledge, action, *eemaan*, intellect, Religion, explanation and worship. They were the first to explain every troubling affair. This is something that is known about the Religion of Islaam by necessity, and it is not denied except by one who is proud and misguided by Allaah upon knowledge." Refer to *Majmoo'ul-Fataawaa* (4/157).

Examples of Opposition to the *Manhaj* of the *Salaf* in favour of the *Manhaj* of the *Khalaf*

And if you desire some examples to clarify the difference between the one who takes the *manhaj* of the *Salafus-Saalih* as a *manhaj* and between those who turn away from this *manhaj* to following the *khalaf*, with the claim that they are more knowledgeable and wiser.

We say: As an example, you will find these ones not leaning towards knowledge of what our *Salafus-Saalih* were upon. They bring forth statements, ideas and *madhaahib* which are cut off due to their falsehood and opposition to the Book and the *Sunnah*, because they contradict what the Companions of the Prophet (ﷺ) and those who followed them in goodness came with.

Distinguishing between the *Ahaadeethul-Aahaad* and the *Ahaadeethut-Tawaatur* and the Ruling upon that

From the clearest examples of that, and that which some of the people in the present age are bent upon is their differentiating between the *hadeethul-aahaad* (singular narration) and the *hadeethul-mutawaatur* (concurrent narration).

Indeed, this differentiation is from the most prominent evidences towards their opposition to following of the *Salafus-Saalih*, because they did not know anything with the name *mutawaatir hadeeth* and *aahaad hadeeth*.[32] In particular, these *khalaf* were the ones who termed this

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[32] Dividing the *ahaadeeth* into *aahaad* and *mutawaatir* is from the subjects of the people of *kalaam* and from the inventions of the people of desires so that they may refute with it the *ahaadeeth* pertaining to belief and the *ahaadeeth* of the Attributes. This division is as was stated by Abul-Mudhaffar as-Sam'aanee in what he quotes from Abul-Qaasim al-Asbahaanee in *al-Hujjah fee Bayaanil-Mahajjah* (2/214), "It is the main disturbance of the innovators with regards to rejecting the reports. And evidence is sought with discernment, so we say, and with Allaah is the success, that if the report is authentically related from the Messenger of Allaah (ﷺ) and it is related by reliable narrators and Imaams, and it is connected with an *isnaad* to their *khalaf* from their *Salaf* back to the Messenger of Allaah (ﷺ) and the *Ummah* has met it with acceptance, then it obligates knowledge for whatever is considered knowledge.

This is the statement of the generality of the *Ahlul-Hadeeth* and the certain ones from amongst those who were established upon the *Sunnah*. Indeed, this statement which mentions that the singular report (*khabrul-waahid*) does not constitute knowledge at all, and that it is obligatory for the report to be concurrent (*tawaatur*) in order to bring about knowledge is something that was invented by the *Qadariyyah* and the *Mu'tazilah* and their intent behind that was to reject the narrations. This was usurped from them by some of the *fuqahaa'* who did not have anything of knowledge, nor were their feet firm, and they did not stop at their intent behind this statement. And if you were to look justly into the ➪

differentiation between the *hadeethul-aahaad* and the *ahaadeethul-mutawaatir*. They built upon that a *Sharee'ah* ruling.

So they said that even if the *hadeethul-aahaad* were *saheeh*, and it includes an aspect of *'aqeedah*, then this *hadeeth* cannot be taken, even if it is *saheeh*, unless it reaches the level of *tawaatur*. This categorization upon which the ruling is based is a differentiation between *'aqeedah* and *ahkaam* (rules, regulations). So the *'aqeedah* is not to be taken when it comes through a *hadeethul-aahaad*. And the *ahkaam* are to be taken when they come through the *hadeethul-aahaad*.

Whosoever studies whatever the Companions were upon, and whatever their followers were upon after them, then he will gain certain knowledge that the likes of this categorization is foreign to Islaam. And it is a philosophy that Islaam is free from. We all know this and they know as well, but they refuse, as Allaah (ﷻ) states about them and others,

﴿ وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ ﴾

"And they denied wrongfully and arrogantly, and they were convinced through their own selves."
[Sooratun-Naml 27:14]

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sects of the *Ummah*, you would find that they affirm that the *khabrul-waahid* obligates knowledge, since you will see that along with their differences in their paths and beliefs, every sect from amongst them seeks proof with what is authentic from the *khabrul-waahid*." Imaam al-Bukhaaree (d.256H) - رحمه الله - inserted a chapter in his *Saheeh* (4/252), "Chapter: What has come with regards to the truthful singular report concerning the *adhaan*, the Prayer, fasting, obligatory duties and *ahkaam*." And he mentioned therein narrations that prove what he was speaking about. And Imaam al-Albaanee has a beneficial treatise with regards to this subject entitled, *al-Hadeeth Hujjatun bi-nafsihi fil-'Aqaa'id wal-Ahkaam*.

Evidence for the Authority of the *Hadeethul-Waahid*

So, all of them know that the Prophet (ﷺ) used to send out single individuals from amongst his Companions to call the people who were far from al-Madeenah where the Prophet (ﷺ) was. He would send out single individuals to call them to Islaam. And Islaam is nothing but that which came from the Messenger (ﷺ) comprehensively, whether it relates to *'aqeedah* or *ahkaam*.

And from the famous examples found in the *Sunnah* which they know about, yet they deviate from is that the Prophet (ﷺ) would sometimes send Mu'aadh to Yemen (individually), sometimes Abaa Moosaa al-Ash'aree (individually) and sometimes 'Alee (individually).

What did these Companions do when the Messenger of Allaah (ﷺ) sent them to Yemen? There is no doubt that they would call to *eemaan* in Allaah and His Messenger, and that is the basis of *'aqeedah,* then to Islaam which is what the Prophet (ﷺ) came with.

Indeed, there occurs in *Saheehul-Bukhaaree* and *Saheeh Muslim* from the *hadeeth* of Anas (ﷺ), that when the Prophet (ﷺ) sent Mu'aadh to Yemen, he said to him, "Let the first thing that you call them to, be the testimony that there is no deity worthy of worship besides Allaah and that Muhammad is the Messenger of Allaah. So if they obey you in that, then command them with the Prayer," to the end of the *hadeeth*.[33]

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[33] The *hadeeth* is mentioned with the narration of Ibn 'Abbaas (ﷺ) by Ahmad (1/233), al-Bukhaaree (1/430), Muslim (1/51), Aboo Daawood (no. 1584), at-Tirmidhee (no. 625), an-Nisaa'ee (5/2, 55) and Ibn Maajah (no. 1783), by way of Yahyaa Ibn 'Abdullaah as-Sayfee, from Abee Ma'bad, from Ibn 'Abbaas with it.

So in it the Prophet (ﷺ) commanded Mu'aadh, yet he was a single individual. And his *hadeeth* is considered a *hadeeth aahaad* in the terminology of the latecomers. So the Prophet (ﷺ) commanded him to let the first thing that he called them to be the belief in Allaah alone without any associate. "So let the first thing that you call them to be: the testimony that there is no deity worthy of worship besides Allaah." So if you accept this *hadeeth* upon whose authenticity all of the Muslims have agreed upon without exception – amongst the followers of the *Salaf* and their opponents – believe in the meaning that the Prophet (ﷺ) sent Mu'aadh to Yemen and commanded him to call them to the testimony that there is no deity worthy of worship besides Allaah. So how do they believe in the authenticity of this *hadeeth*, and then they say that the *hadeeth aahaad* is not to be taken with regards to *'aqeedah*."

With this, the deviation from that which the Companions of the Prophet (ﷺ) were upon, from them spreading in the regions and calling the people to Islaam without the philosophy of separating between the *hadeethut-tawaatur* and the *hadeethul-aahaad* will become clear to you. This issue alone suffices the intelligent Muslim with regards to the danger of deviation from following the Book and the *Sunnah* upon the *manhaj* of the *Salafus-Saalih*.

The Need for Knowing the Methodology of the *Salaf* Along with Studying the Book and the *Sunnah*

It becomes binding upon everyone who wishes to be upon this *Salafee manhaj,* just as he studies the Book and the *Sunnah,* then it is upon him to also study what the *Salafus-Saalih,* from the Companions, the *taabi'een* and their followers were upon. This is because they were the ones who conveyed to us this *da'wah* in a correct manner.[34]

[34] Stated Imaam al-Awzaa'ee (d.157H) - ﷺ, "Patiently restrict yourself to the *Sunnah* and stop where the people stopped, say what they said and avoid what they avoided. Take the path of your *Salafus-Saalih,* for indeed, what was sufficient for them is sufficient for you." It is related by al-Aajurree in *ash-Sharee'ah* (p. 58), and also by al-Bayhaqee in *Madkhal ilas-Sunan* (no. 233).

Stated Imaam Ahmad Ibn Hanbal (d.241H) - ﷺ, "The fundamentals of the *Sunnah* with us are: clinging to that which the Companions of the Messenger of Allaah (ﷺ) were upon, taking them as our examples to be followed, avoiding innovations, for every innovation is a misguidance." Refer to *Usoolus-Sunnah* (p. 5) of Imaam Ahmad.

Stated Ibn 'Abdul-Haadee (d.748H) - ﷺ, "It is not permissible to invent an interpretation about a verse or a *Sunnah* which was not found in the time of the *Salaf,* if they did not have any knowledge concerning it, and if they did not explain it to the *Ummah.* Since this would imply that the *Salaf* were ignorant of the truth in this matter and failed to reach it, whereas, the late-coming opponent is somehow guided to the truth!" Refer to *as-Saarimul-Munkee* (p. 427).

Stated Imaam Ibnul-Qayyim (d.751H) - ﷺ, "Inventing an explanation with regards to the Book of Allaah – which the *Salaf* and scholars are in opposition to – necessitates one of two things: either the explanation itself is a mistake, or that the sayings of the *Salaf* – which differ with such a saying – are in error! And no one who possesses even an ounce of intellect would doubt that the one whose saying is in opposition to that of the *Salaf,* then he is the one who is in error." Refer to *Mukhtasirus-Sawaa'iqil-Mursalah* (2/128).

Establishing Evidence against the *Khalafiyyeen* concerning the *Ahaadeeth-Aahaad* which Include *Ahkaam* and *'Aqaa'id*

This example is in front of you, their separation between the *hadeethul-aahaad* and the *hadeethut-tawaatur*. So they say that *'aqeedah* cannot be taken, except if it is from the *hadeethut-tawaatur*. Indeed, they sometimes fall into very strange contradictions. The reason for that is their distance from this *Salafee manhaj*. So some of the *Sharee'ah* texts that are singular include both an aspect of *'aqeedah* and a *hukm* (rule, regulation), such as the statement of the Prophet (ﷺ) recorded in the *Saheehayn* from the *hadeeth* of Abee Hurayrah (ﷺ). He said that the Messenger of Allaah (ﷺ) said, "When one of you sits for the last *tashahhud*, then let him seek refuge with Allaah from four. He says, 'O Allaah, I seek refuge with you from the punishment of Hell, from the punishment of the grave, from the *fitnah* of life and death, and from the evil of the *fitnah* of the Anti-Christ."[35]

In this *hadeeth* is a command to seek refuge from these four. So it is an issue that contains a ruling from amongst the *Sharee'ah* rulings. Due to that, they have no choice but to take this *hadeeth*. However, in it is a command to seek refuge from four, 'I seek refuge with you from the punishment of Hell, from the punishment of the grave, from the *fitnah* of life and death and from the evil of the *fitnah* of the Anti-Christ.' So do they believe in the punishment of the grave?

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[35] Related by al-Bukhaaree (1/268), Muslim (1/412), Aboo Daawood (no. 880) and an-Nisaa'ee (8/262), by way of Shu'ayb Ibn Abee Hamzah, from az-Zuhree, from 'Urwah Ibnuz-Zubayr, from 'Aa'ishah (ﷺ) with it. It was also related by al-Bukhaaree (1/423) and Muslim (1/413), by way of Hishaam ad-Dastawaa'ee, from Yahyaa Ibn Abee Katheer, from Abee Salamah Ibn 'Abdur-Rahmaan, from Abee Hurayrah (ﷺ).

Here they have fallen into what is called, 'getting into a bad fix.' The punishment of the grave is a belief (*'aqeedah*), and according to their belief, the punishment of the grave has not been confirmed with a *hadeeth* that is *mutawaatir*. Due to that, they do not believe in the punishment of the grave. On the other hand there is what occurs in the *aayah* of the *Qur'aan* about Fir'awn,

﴿ ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ﴾

"They are exposed to the Fire morning and afternoon."
[Soorah Ghaafir 40:46]

They say that this Fire is the punishment for Fir'awn and the people of Fir'awn. As for the rest of the disbelievers firstly, then the Muslims for whom something from the punishment of the grave has been confirmed, then this is from that which they do not believe in. And what is that, except a point of departure from their false *'aqeedah*, and it is their statement that as long as the authentic *hadeeth* is not *mutawaatir*, then it does not confirm *'aqeedah*. Due to that, they reject a very large portion of the *ahaadeeth* claiming that they have not reached the level of *tawaatur*.

So for example, you know – if Allaah so wills - the *hadeeth* of al-Bukhaaree from Ibn 'Abbaas (ﷺ) who said, 'The Prophet (ﷺ) passed by two graves. So he said, 'As for these two, then they are being punished, and they are not being punished for anything major. As for one of them, then he used to involve himself in tale-carrying (*nameemah*). As for the other, then he would not keep away,' and in another narration, 'he would not cover himself from the urine.' So the Prophet (ﷺ) commanded that a branch from a date-palm be brought. So he broke it into two parts and placed one part at the head of each grave. So they asked him about that, so he said, 'Perhaps Allaah (ﷻ) will lighten the punishment of these two for as long as these branches are living."[36]

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[36] Related by al-Bukhaaree (1/89), Aboo Daawood (no. 21) and an-Nisaa'ee (4/106), by way of Mansoor Ibnul-Mu'tamir, from Mujaahid, from Ibn 'Abbaas (ﷺ)

This *hadeeth* occurs in *Saheehul-Bukhaaree*, and you have heard that the Prophet (ﷺ) clarified in it that these two were Muslims, yet along with that they were punished. So the Prophet (ﷺ) supplicated that Allaah lighten their punishment in accordance to however long these two branches remained living.

Likewise, there is another *hadeeth*. In it the Prophet (ﷺ) said, "Keep away from the urine, since there are many who are punished in the grave due to not keeping away from the urine."[37] So there are very many *ahaadeeth* like this.

From that as well – and I do not wish to prolong this discussion – is the statement of the Prophet (ﷺ) when he passed by two graves of the polytheists who had died in *jaahiliyyah* (pre-Islaamic times of ignorance). The Prophet (ﷺ) said, "If they had not been buried, you would have heard them enduring the punishment of the grave."[38]

Along with the mentioning of these *ahaadeeth* concerning the punishment of the grave with regards to some of the polytheists and some of the Muslims, these *ahaadeeth* have been denied and what they include has

[37] The *hadeeth* with this wording has been related by ad-Daaraqutnee in *as-Sunan* (1/128), by way of Muhammad Ibnus-Sabaah as-Sammaan al-Basree who said: Azhar Ibn Sa'd as-Sammaan informed us, from Ibn 'Awn, from Muhammad Ibn Seereen, from Abee Hurayrah in *marfoo'* form. Stated ad-Daaraqutnee, "The correct view is that it is *mursal*." Shaykh al-Albaanee (d.1420H) - رحمه الله - in *al-Irwaa'* (1/311), "The narrators of this *sanad* are reliable, except for this Muhammad Ibnus-Sabaah. He is mentioned by adh-Dhahabee in al-Meezaan where he says, "A *Basree*, he is not known from Azhar as-Sammaan and his narration is rejected." And it is as if he meant this." It is related by Ibn Maajah (no. 348) and ad-Daaraqutnee (1/128), by way of Abee 'Awaanah, from al-A'mash, from Abee Saalih, from Abee Hurayrah in *marfoo'* form with the wording, "Many are punished in the grave due to urine." Stated ad-Daaraqtunee, "*Saheeh*," and it is as he said. Indeed, the *hadeeth* was mentioned with the first wording with a *saheeh isnaad*. However, it is from the *hadeeth* of Anas Ibn Maalik (رضي الله عنه) according to Ibn Abee Haatim in *al-'Ilal* (1/26). Refer to *Irwaa'ul-Ghaleel* (1/310).

[38] Related by al-Bukhaaree (1/187) and Muslim (2/624), by way of Faatimah Bintul-Mundhir, from Asmaa' Bint Abee Bakr (رضي الله عنها).

not been believed in due to the philosophy that they are *ahaadeeth aahaad*. So what is their position with regards to the *hadeeth* of Abee Hurayrah (ﷺ), "When one of you sits for the last *tashahhud*, then let him seek refuge with Allaah from four."

From them is the punishment of the grave. If they seek refuge with Allaah from the punishment of the grave in carrying out this *Sharee'ah* ruling, and it is obligatory upon them because they do not differ with us in it being obligatory to accept the *hadeethul-aahaad* concerning the *ahkaam*, then this is a *Sharee'ah* ruling. The Messenger (ﷺ) commanded that we supplicate with this supplication in the last *tashahhud*. So if they accept this, as is their statement, and their statement is true because it agrees with us, then how will they accept it whilst they do not believe in the punishment of the grave, nor do they attest to the truthfulness of the punishment?

So therefore, they are confused, misguided and deviated due to the philosophy which took them out of that which the Companions of the Prophet (ﷺ) were upon of not separating between the *ahaadeeth* and designating them as *tawaatur*.

The Position of the *Salaf* and Four Imaams Concerning the Aforementioned Issues

There is no difference amongst the *Salaf* at all, nor amongst any one of the four Imaams who followed the *Salafus-Saalih* in their beliefs, except for the one who deviated from the followers of *al-ittibaa'* from some of the misguided sects, such as the *Mu'tazilah*, the *Khawaarij* and their likes. So, these ones opposed the path of the Believers. So the truth concerning them is mentioned in the threat of the Lord of all the worlds,

﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ١١٥ ﴾

"And whosoever opposes the Messenger after the guidance has been clarified to him and follows a path other than the path of the Believers, We shall turn him to what he has turned himself to and his destination will be the Fire. And what an evil destination that is."

[Sooratun-Nisaa' 4:115]

This is a very clear example that will convince you that holding onto the Book and the *Sunnah* alone did not benefit them. Indeed, they rejected the *Sunnah* in connection to that which they called: *hadeethul-aahaad*. So the protective mechanism is holding onto that which the *Salaf* were upon. Due to that, we find that one of our Imaams, from those who had excellence in their guiding us to holding onto this *manhaj* – the *manhaj* of the *Salafus-Saalih* – in understanding the Book and the *Sunnah;* I am referring to Ibnul-Qayyim (d.751H) - رحمه الله. He was the one who collected this meaning in some verses of poetry. So he - رحمه الله - said,

"Knowledge is: Allaah said, His Messenger said,
The Companions said..."

He did not suffice with his statement, "Knowledge is: Allaah said, His Messenger said..." Rather, he added to that, "The Companions said..." Indeed, you know that the reason for that is the *aayah* and the authentic *ahaadeeth* which prove that the Saved Sect are the ones who hold onto what the Companions of the Prophet (ﷺ) were upon.

Due to that, Ibnul-Qayyim – رحمه الله – said,

"Knowledge is: Allaah said, His Messenger said,
The Companions said, without distortion.
Knowledge is not your place to shamelessly differ,
Between the Messenger and the opinion of the faqeeh.
No! And do not reject the Attributes and deny them.
Beware of ta'teel and tashbeeh."

So in this second poem from the poetry of Ibnul-Qayyim – is an allusion to another example outside of the first example which is connected to their separating between the *hadeethul-aahaad* and the *hadeethut-tawaatur*. So they do not take the *hadeethul-aahaad* in *'aqeedah* along with the fact that this is in contradiction to what the *Salaf* were upon from taking every (authentic) *hadeeth* in everything connected to Islaam, whether it relates to *'aqeedah* or a *hukm* (ruling).

Ibnul-Qayyim - رحمه الله - points out in his statement,

"No! And do not reject the Attributes and deny them.
Beware of ta'teel and tashbeeh."

The Opposition of the *Khalaf* towards the *Madhhab* of the *Salaf* Concerning the Attributes

Indeed, from the *manhaj* that is traversed by these *khalaf*, in contradiction to the *Salaf* is *ta'weel* (figurative interpretation) of the *aayaat* and lack of following them as they have come without *ta'weel* and without *ta'teel* (denial). So the *Salaf* - ﷺ - and from them are the four Imaams, would take the position of having *eemaan* in the meanings of the *aayaat* of the Attributes and the *ahaadeeth* of the Attributes, without *tashbeeh* (resemblance) and without *ta'teel*.[39]

[39] Indeed, there are many statements from the Imaams to clarify this *Salafee manhaj*. Stated Imaam al-Awzaa'ee (d.157H) - 'Az-Zuhree and Makhool used to say, 'Pass these *ahaadeeth* on as they have come." **Hasan:** It is related by al-Laalikaa'ee (no. 735), Ibn 'Abdul-Barr in *Jaami' Bayaanul-'Ilm* (2/96) and al-Muwaffiq al-Maqdisee in *Dhammut-Ta'weel* (p. 22). Stated Sufyaan Ibn 'Uyaynah (d.197H) - , "Everything that Allaah (ﷻ) described Himself with in the *Qur'aan*, then its recitation is its explanation. One must not ask how, nor must he make a resemblance." **Saheeh:** It is related by ad-Daaraqutnee in *as-Sifaat* (no. 61). From Ahmad Ibn Nasr that he asked Sufyaan Ibn 'Uyaynah, "The *hadeeth* of 'Abdullaah, "Indeed, Allaah will place the heavens upon a Finger." And the *hadeeth*, "Indeed, the hearts of the servants are between two fingers from amongst the fingers of ar-Rahmaan." And, "Indeed, Allaah laughs at the one who remembers Him in the marketplaces." And what about Allaah (ﷻ), "descending to the lowest heavens every night," and the likes of these *ahaadeeth*? So he said, "We pass on these *ahaadeeth* and we affirm them as they have come, without asking how." **Saheeh:** Related by ad-Daaraqutnee in *as-Sifaat* (no. 63). Stated al-Waleed Ibn Muslim (d.194H) - ﷺ, 'I asked Maalik Ibn Anas, Sufyaan ath-Thawree, al-Layth Ibn Sa'd and al-Awzaa'ee about the narrations pertaining to the Attributes. So they said, 'Pass them on as they have come." **Saheeh:** Related by Aboo Bakr al-Khallaal in *as-Sunnah* (no. 313), ad-Daaraqutnee in *as-Sifaat* (no. 67) and al-Aajurree in *ash-Sharee'ah* (p. 314). Said Yahyaa Ibn Ma'een (d.233H) - ﷺ, "I witnessed Zakariyyah Ibn 'Adiyy asking Wakee' Ibnul-Jarraah, so he said, 'O Abaa Sufyaan, these *ahaadeeth* such as, 'The *Kursee* (footstool) is the place of the two Feet." So he said, 'I reached Ismaa'eel Ibn Abee Khaalid, Sufyaan and Mis'ar. They were relating these *ahaadeeth*, but they did not explain away anything." **Saheeh:** ↳

Related by ad-Dawree in *Taareekh Ibn Ma'een* (no. 2543), and through his path it is related by ad-Daaraqutnee in *as-Sifaat* (no. 58) and al-Bayhaqee in *al-Asmaa' was-Sifaat* (no. 759).
Said Aboo 'Ubayd, "I have not reached anyone explaining these *ahaadeeth*, so we do not explain them." **Saheeh:** Related by ad-Daaraqutnee in *as-Sifaat* (no. 57), al-Bayhaqee in *al-Asmaa' was-Sifaat* (no. 760), al-Laalikaa'ee (no. 928) and al-Aajurree in *ash-Sharee'ah* (p. 255).
Said Rabee'ah Ibn 'Abdur-Rahmaan (d.136H) - رحمه الله, *"Al-Istiwaa'* is not unknown, and the modality is not comprehended. From Allaah is the Message, it is upon the Messenger to convey and it is upon us to affirm." **Saheeh:** Related by adh-Dhahabee in *al-'Uluww* (no. 352). Stated al-Khallaal: al-Marroodhee informed us, saying, I asked Abaa 'Abdullaah – and he was Imaam Ahmad Ibn Hanbal – about the reports of the Attributes, so he said, "Pass them on as they have come." **Saheeh:** Related by al-Muwwaffiq in *Dhammut-Ta'weel* (p. 26) and al-Khallaal in *as-Sunnah* (no. 283) with a lengthier wording.
Stated Aboo Bakr 'Abdullaah Ibnuz-Zubayr al-Humaydee (d.218H) – and he is from the teachers of al-Bukhaaree - رحمه الله, "The fundamental principles of the *Sunnah* according to us are…" and he mentioned some affairs, then he said, "And whatsoever the *Qur'aan* and the *hadeeth* speak with, such as,

﴿ وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ ۚ غُلَّتْ أَيْدِيهِمْ ﴾

"And the Jews say the Hand of Allaah is fettered. May their hands be fettered."
[Sooratul-Maa'idah 5:64]

Likewise,

﴿ وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ ۚ ﴾

"And the Heavens shall be rolled up in His Right Hand."
[Sooratuz-Zumar 39:67]

Whatever resembles this from the *Qur'aan* and *ahaadeeth*, we do not increase in them, and we do not explain them away. We say,

﴿ ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ۝ ﴾

"Ar-Rahmaan (The Most Merciful) **has ascended above the Throne…"**
[Soorah Taa Haa 20:5]

Whoever alleges other than this, then he is a *Jahmee* who makes *ta'teel!*" His *i'tiqaad* is printed along with his *Musnad*.
Stated Aboo 'Uthmaan as-Saaboonee (d.449H) - , "Indeed, the *Ashaabul-Hadeeth* – who hold onto the Book and the *Sunnah* – may Allaah preserve their living and bestow mercy

upon their dead, they testify to the *wahdaaniyyah* (oneness) of Allaah (ﷻ) and to the message of Prophet-hood of the Messenger (ﷺ). And they know their Lord by His Attributes, which He spoke of in His revelation that He revealed, or whatever His Messenger (ﷺ) bore witness to in whatever has been mentioned from him in authentic reports and whatever has been quoted from him by the reliable and trustworthy ones. And they affirm for Allaah (ﷻ) whatever He affirmed for Himself in His Book and upon the tongue of His Messenger (ﷺ). And they do not believe in any of that by making *tashbeeh* (resemblance) of the Attributes of Allaah with the attributes of His creation."

Speech Concerning *Tashbeeh* and *Ta'teel*

Tashbeeh is from the *madhhab* of the *Mushabbihah* and *ta'teel* is from the *madhhab* of the *Mu'awwilah*. As for the *Salaf*, then they would gather affirming the meanings of the Attributes in their literal sense, along with freeing Allaah (ﷻ) from resemblance with the creation. And the text of the *Qur'aan* with regards to that is clear as you know. Indeed, it is the statement of Allaah (ﷻ),

﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴾

"There is nothing like unto Him. He is the all-Hearing, the all-Seeing."

[Sooratush-Shooraa 42:11]

'There is nothing like unto Him,' is *tanzeeh* (freeing Allaah from anthropomorphism). So they fell into *ta'teel*, which is to deny the Attributes of Allaah (ﷻ) to His servants, when He described Himself in some of the *aayaat* and in some of the *ahaadeeth*. So the *khalaf* denied the meanings of these *aayaat* by removing them from their apparent meanings.

They claimed that they did that by way of *tanzeeh*. So they opposed the *aayaat*. And they opposed the *Salafus-Saalih* who used to pass them on with their apparent and well-known meanings in the Arabic language, along with making *tanzeeh* of Allaah (ﷻ) from resembling Him with the creation.

The Basic Principle of *Salafiyyah* Concerning Affirmation of the Attributes

And you know that from amongst the four Imaams is the Imaam of *Daarul-Hijrah* (al-Madeenah): Maalik Ibn Anas (ﷺ). Indeed, it has become known specifically and in general that which is confirmed from him with an authentic *sanad*: A man came and asked him "O Maalik,

﴿ ٱلرَّحۡمَٰنُ عَلَى ٱلۡعَرۡشِ ٱسۡتَوَىٰ ۝ ﴾

"The Most Merciful ascended above His Throne."
[Soorah Taa Haa 20:5]

How did he ascend (*istiwaa'*)?" He said, "The *istiwaa'* is known, how it occurs is unknown. The question concerning it is an innovation. Throw the man out, since he is an innovator."[40]

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[40] **Saheeh:** Related by adh-Dhahabee in *al-'Uluww* (no. 352) with an authentic *isnaad* to Sufyaan ath-Thawree, al-Laalikaa'ee (no. 665) and Ibn Qudaamah in *al-'Uluww* (no. 90), by way of Ibn 'Uyaynah, from Rabee'ah with it. Whosoever reflects upon this statement, then the following affairs will become clear to him,

1. **Firstly,** the modality (*kayfiyyah*) of the Attributes is unknown to the servants.
2. **Secondly,** the meanings of the Attributes are known by way of the Arabic tongue and language.
3. **Thirdly,** having *eemaan* in the Attribute as Allaah informed about it, along with ignorance of its modality (*kayfiyyah*) and knowledge of its meaning is obligatory, because it enters into the generality of *eemaan* in Allaah (ﷻ).
4. **Fourthly,** addition and omission by way of questioning and delving deep into them is a blameworthy innovation. It was not known to the *Salaf,* since it includes speaking about Allaah (ﷻ) without knowledge." Refer to *al-'Aqeedatus-Salafiyyah* (p. 58) of 'Abdullaah Ibn Yoosuf al-Juday'.

Indeed, here Imaam Maalik - ﷬ - has answered with an answer that is satisfactory and sufficient when he clarified that *al-istiwaa'* is known in the Arabic language. It is *al-'uluww* (loftiness). That is, the statement of Allaah (ﷻ),

﴿ ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ۝ ﴾

"The Most Merciful ascended above the Throne."
[Soorah Taa Haa 20:5]

It means: *isti'laa* (to ascend). Due to that, every Muslim who worships Allaah says during his prostration, 'Glorified is my Lord, the Most High (*subhaana rabbiyyil-a'laa*).' So Maalik answered by saying that the *istiwaa'* mentioned in the *aayah* is known by way of the Arabic language. However, you are asking about the *takyeef* (asking how), how does the *istiwaa'* occur?

The modality (*kayf*) is unknown, because the truth about the Attributes of Allaah (ﷻ) is that speaking about them is the same as speaking about the *Dhaat* (essence) of Allaah (ﷻ).[41] So, just as every Muslim affirms that

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[41] Stated al-Khateeb al-Baghdaadee (d.463H) - ﷬ - in his treatise *al-Kalaam fis-Sifaat*, "As for speech concerning the Attributes, then whatever is related about them from the authentic *Sunan* in the *madhhab* of the *Salaf* – may Allaah be pleased with them all – is to be affirmed and conveyed upon its apparent (*dhaahir*) meaning, and the *kayfiyyah* (modality) and *tashbeeh* (resemblance) must be negated from it. Indeed, a group has neglected them, thus nullifying what Allaah the Glorified had affirmed. And a group affirmed and actualized them to such an extent that they left from that and fell into performing *tashbeeh* (resemblance) and *takyeef* (asking how). However, the correct view is only to tread the moderate path between the two affairs. And the true Religion of Allaah stands between extremism and neglect.

So the basic principle (*asl*) is that speech about the Attributes is speech about the Essence (*dhaat*) of Allaah, so it follows it in that and takes it as a model of example. So when it is known that the affirmation of the Lord of the Worlds, the Mighty and Majestic, is affirmation of existence, then likewise, affirmation of His Attributes is only an affirmation of existence, not an affirmation of limitation (*tahdeed*) and modality (*takyeef*). So when we say, 'Allaah has a Hand, Hearing and Seeing,' then these are only Attributes that Allaah ↳

the *Dhaat* of Allaah (ﷻ) exists, then likewise he must affirm the Attributes of Allaah (ﷻ). And just as he is incapable of describing how the *Dhaat* of Allaah (ﷻ) is, then likewise he in incapable of describing how anything from the Attributes of Allaah (ﷻ) are. Due to that, he said, "And the modality (*kayf*) is unknown. And to ask a question about it – that is, about the modality (*kayf*) – is an innovation. So you are an innovator." Due to that, he commanded the man be banished from that gathering in which Maalik - رحمه الله - himself was present.

So therefore, the *madhhab* of the *Salaf* is to have *eemaan* in the *aayaat* pertaining to the Attributes and the *ahaadeeth* pertaining to the Attributes upon the linguistic meaning, without *ta'weel*, because it is *ta'teel* and without *tashbeeh*, because it negates *tanzeeh*, which was clearly done in the statement of Allaah (ﷻ),

﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴾

"There is nothing like unto Him, and He is the all-Hearing, the all-Seeing."
[Sooratush-Shooraa 42:11]

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has affirmed for Himself. And we do not say that the meaning of Hand is Power, nor do we say that the meaning of Hearing and Seeing is Knowledge." It is recorded by Ibn Qudaamah in *Dhammut-Ta'weel* (p. 17-18).

Ta'teel According to the People of Innovation from the *Rawaafid, Ashaa'irah, Maatureediyyah* and *Mu'tazilah*

Indeed, some of the *madhaahib* in existence today upon the face of the earth, some of them are not from *Ahlus-Sunnah*, such as the *Raafidah* and their likes. So they are *Mu'attilah* (those who perform *ta'teel*) with regards to the Attributes of Allaah. That is, they are upon the *madhhab* of the *Mu'tazilah* of old, and the *Mu'tazilah* would figuratively explain many of the *aayaat* which some of the *khalaf* from the *Ashaa'irah* and the *Maatureediyyah* opposed them in. That is, the *Ashaa'irah* and the *Maatureediyyah* agreed with the *Mu'tazilah* in their *ta'weel* (figurative explanation) for some of the *aayaat*. From them is the *aayah* of *istiwaa'* for example. So they explain it with an innovated meaning, and it is in reality a form of misguidance that they have fallen into. They desire with their claim to flee from misguidance when they explain the statement of Allaah (ﷻ),

﴿ ٱلرَّحْمَـٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ۝٥ ﴾

"The Most Merciful ascended above the Throne."
[Soorah Taa Haa 20:5]

That is, they say, *'istawlaa'* (conquering). I do not wish to stop here, so I will return to it if time permits. However, I wish to look at some of the sects from amongst those who hold onto the *madhhab* of the *khalaf* with regards to the *aayaat* – the *aayaat* of the Attributes and the *ahaadeeth* of the Attributes. They agree with the *Mu'tazilah* in performing *ta'weel* for some of these *aayaat* and they oppose them with regards to some others.

From these *aayaat* that the *Mu'tazilah* stopped at according to the previous *aayah,*

﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴾

"There is nothing like unto Him, and He is the all-Hearing, the all-Seeing."
[Sooratush-Shooraa 42:11]

In this *aayah,* as you can see, there is *tanzeeh* for Allaah (ﷻ) and an affirmation for His Attributes of Hearing and Seeing. What do the *Mu'tazilah* say about these two Attributes? Do they say as the Lord of the Worlds said that He is the all-Hearing, the all-Seeing?

The *Mu'tazilah* perform *Ta'weel* for the Attributes of Hearing and Seeing

No! Rather, they perform *ta'weel* for the Attributes of Hearing and Seeing with Knowledge. And this is *ta'teel*. So they say that "**There is nothing like unto Him,**" is *tanzeeh*. So here they agree with us concerning *tanzeeh*. However, they go to extremes pertaining to *tanzeeh* as I have pointed out previously. So they say, "**And He is the all-Hearing, the all-Seeing,**" that is, the Most Knowledgeable. So they perform *ta'teel* for the Attributes of Hearing and Seeing.[42]

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[42] Stated al-Qaadee Aboo Ya'laa (d.458H) - ﷺ, "It is not permissible to repel these narrations - as is the way of a group from amongst the *Mu'tazilah*. Nor to become pre-occupied with *ta'weel* - as is the way of the *Ash'ariyyah*. It is obligatory to carry them upon their *dhaahir* (apparent) meaning; and that the Attributes of Allaah do not resemble anyone from His creation, nor do we have an *'aqeedah* (belief) that there is any *tashbeeh* (resemblance) to them. Rather, we believe in what has been related from our Shaykh and our Imaam, Aboo 'Abdullaah Ahmad Ibn Muhammad Ibn Hanbal, and other Scholars of the *Ashaabul-Hadeeth*." Refer to *Ibtaalut-Ta'weelaat* (p. 4).

Stated Imaam Ibnul-Qayyim (d.751H) - ﷺ - in *as-Sawaa'iqul-Mursalah* (1/180), "As for the *Mu'tazilah*, the *Jahmiyyah* and other than them from amongst the philosophers, then their intent behind *ta'weel* is to take a word away from its apparent meaning, from its reality to its metaphorical and to that which opposes its apparent meaning. And this is what is common in the usage of the latercomers from amongst the people of *usool* and *fiqh*. Due to this, they say, 'The *ta'weel* is in opposition to the original meaning, and therefore *ta'weel* requires evidence.'

And it is concerning this *ta'weel* that books have been authored relating to its permissibility or its falsehood, from both angles. So a groups authored books pertaining to *ta'weel* of the *aayaat* of the Attributes and the narrations also, such as Aboo Bakr Fawrak, Ibn Mahdee at-Tabaree and others. Then others opposed them and authored books in refutation of these *ta'weelaat*, such as al-Qaadee Aboo Ya'laa and the Shaykh, Muwaffiqud-Deen Ibn Qudaamah. And he is the one who quoted the consensus of the *Salaf* from more than one person saying that it is not permissible to speak with this type of *ta'weel*."

The *Ashaa'irah* and *Matureediyyah* Oppose the *Mu'tazilah* in That

As for the *Maatureediyyah* and the *Ashaa'irah* who agree with the *Mu'tazilah* as I have mentioned previously concerning the *ta'weel* for some of the *aayaat* and *ahaadeeth* pertaining to the Attributes. So here they agree with the *salafee manhaj*. So they say, "**And He is the all-Hearing, the all-Seeing.**" That is, Allaah possesses the Attributes of Hearing and Seeing.

However, what will they do when it is said to them that according to the *Mu'tazilah* this is *tashbeeh*, because the human being has hearing and sight as is witnessed by the *Qur'aan* when Allaah (ﷻ) says about the first human being, Aadam (عليه السلام),

﴿ فَجَعَلْنَٰهُ سَمِيعًۢا بَصِيرًا ﴿٢﴾ ﴾

"**So We gave him hearing and sight.**"
[Sooratul-Insaan 76:2]

So the *Mu'tazilah* say: If we say that Allaah has the Attributes of Hearing and Sight, then we have resembled Him to His creation.

The *Ashaa'irah* and the *Maatureediyyah* answer this with an answer of the *Salafus-Saalih* when they say: We describe Allaah (ﷻ) with whatever He described Himself with. So we say,

﴿ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١١﴾ ﴾

"**And He is the all-Hearing, the all-Seeing.**"
[Sooratush-Shooraa 42:11]

However,

﴿ لَيْسَ كَمِثْلِهِۦ شَيْءٌ ﴾

"There is nothing like unto Him."
[Sooratush-Shooraa 42:11]

So we say to these *Maatureediyyah* and the *Mu'tazilah*: Be with the *Salafus-Saalih* with regards to the *aayaat* of the Attributes and all of the *ahaadeeth* relating to the Attributes. Affirm whatever the Lord affirmed for Himself from the Attributes, along with *tanzeeh*.

﴿ لَيْسَ كَمِثْلِهِۦ شَيْءٌ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴾

"There is nothing like unto Him, and He is the all-Hearing, the all-Seeing."
[Sooratush-Shooraa 42:11]

So is this the *manhaj* that they stick to?!! Their reliance upon the basic principle that they resort to deviating from the *aayaat* and the clear proofs is when they say: the knowledge of the *khalaf* is more knowledgeable and wiser. As for the *Salaf*, then their knowledge is safer only. It is as if they are making the knowledge of the *Salaf* equivalent to the dervishes who do not delve into understanding the texts. As for the *khalaf*, then they are more knowledgeable and they are wiser. So how great is the word that comes out of their mouths! Indeed, they do not speak except a lie.[43]

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[43] Stated Shaykhul-Islaam Ibn Taymiyyah (d.728H) - ﷺ, "Indeed, these innovators who give preference to the path of the *khalaf* – from the philosophers and those who follow in their footsteps – over the path of the *Salaf*, they come thinking that the path of the *Salaf* is only *eemaan* in the wordings of the *Qur'aan* and *hadeeth* without any understanding of that. So they are at the level of illiterate people about whom Allaah said,

﴿ وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ ٱلْكِتَـٰبَ إِلَّآ أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾ ﴾

"And there are amongst them unlettered people, who know not the Book, but they trust upon false desires."

[Sooratul-Baqarah 2:78]

And the path of the *khalaf* is to alter the meanings of the texts from their realities with various types of figurative explanations and strange languages. So this deceptive suspicion obligates that the statement included throws Islaam behind its back. Indeed, they lied upon the path of the *Salaf*, and they were misguided in declaring the path of the *khalaf* correct. So they gathered between ignorance of the path of the *Salaf* due to their lying upon them, and the ignorance and misguidance of declaring the path of the *khalaf* correct." Refer to *Majmoo'ul-Fataawaa* (5/9).

The Confusion of the *Ashaa'irah* and the *Maatureediyyah* Concerning the Attributes

So in reality they are confused with a severe confusion. So sometimes they are *Salafiyyoon* with some of the Attributes, and the example is in front of you. They say,

﴿ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴾

"And He is the all-Hearing, the all-Seeing."
[Sooratush-Shooraa 42:11]

He has an Attribute of Hearing and Seeing, but His Hearing is not like our hearing and His Sight is not like our sight. We say: This is the truth, so why do you not say that the Most Merciful ascended (*istawaa*)?!

Tafweed of the Meaning and its Avoidance in the *Manhaj* of the *Salaf*

Istiwaa: that is, *'ista'laa'* (to ascend). It is *isti'laa'* that is befitting His Perfection. You only perform *ta'weel* of *isti'laa* with the meaning of *istawlaa* (conquering). If only you did not perform this *ta'weel*. You have stopped upon the position of some of the later people who did not agree with the *'aqeedah* of the *Salaf*, nor did they agree with the *'aqeedah* of the *khalaf* from the *Mu'tazilah* and other than them. So they said, 'We perform *tafweed*.'[44]

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[44] So *tafweed* (relegation) here is *tafweed* of the meaning. And the difference between these *Mufawwidah* and *Ahlus-Sunnah* and the *Salaf* is that *tafweed* according to *Ahlus-Sunnah* is *tafweed* of the modality (*kayf*) after affirming the Attribute and knowing its meaning from the language of the Arabs. As for those who make *tafweed* of the meaning, then it is of no use along with their affirmation, except that it is affirmation for the name of the Attribute. As for its meaning, then they did not delve into it. And it opposes whatever has preceded from the clarification of the *madhhab* of the *Salaf* and what is proven by the statement of Imaam Maalik. This was also stated before him by his teachers, Rabee'ah Ibn 'Abdur-Rahmaan - ﷺ - concerning *al-istiwaa'*, and the meaning is known according to the Arabs. And he is the one who mentioned that his Shaykh - ﷺ - said: That is, *ista'laa*. As for the modality (*kayf*), then it is *majhool* (unknown) and we do not delve into it. Rather, we trust its knowledge to Allaah (ﷻ) along with performing *tanzeeh* of Allaah (ﷻ) from deficiency and the Attributes of the creation.

So this is termed *'tafweedul-ma'naa'* (relegation of the meaning) according to some of the people of knowledge from *Ahlus-Sunnah wal-Jamaa'ah*, such as adh-Dhahabee and Ibn Qudaamah al-Maqdisee. As for adh-Dhahabee - ﷺ - then he said in *as-Siyar* (8/105), "So our statement concerning that and its topic is affirmation, passing on, relegating its meaning back to the one who said it, the Most Truthful, the Infallible." Indeed, he - ﷺ - meant by *'ma'naa'* here, *'kayf'* (how). And the proof for that occurs when he mentioned the principle of Imaam Maalik - ﷺ - concerning *al-istiwaa'* in his book *al-'Uluww* (2/954). He said, "This is confirmed from Maalik. And its like has preceded from Rabee'ah, the teacher of Maalik. And it is the statement of *Ahlus-Sunnah* without exception, that we cannot comprehend the modality (*kayfiyyah*) of *al-istiwaa'*. Rather, we are ignorant of it. And ➘

that *al-istiwaa'* is known as Allaah informed about it in His Book, and that it is in a manner that befits Him. We do not delve deep into it, nor feign knowledge of it, nor do we delve into its implications with negation and affirmation. Rather, we remain silent and we stop where the *Salaf* stopped."

So he - ﷺ - separated between *kayf* (how) and *ma'naa* (meaning), but he relegated the *kayf* and affirmed the *ma'naa*. As for Ibn Qudaamah al-Maqdisee (d.620H) - ﷺ - then the phrase *'tafweedul-ma'naa'* occurred from him in his book *Dhammut-Ta'weel* (p. 11), when he said, "And they knew that the one who speaks with it is truthful without a doubt in its truthfulness. So they affirmed its truthfulness, yet they did not know the reality of its meaning. So they remained silent about that which they did not know." So his statement in *Lum'atul-I'tiqaad* (p. 31) supports the fact that his intent by *'tafweed'* here was *ma'naa*, not *kayf*. He said, "And it is obligatory to affirm the wording of whatever is troublesome from that and to leave off opposing its meaning. And we refer knowledge of it back to the One who said it and we place its trust with the one who recited it."

Indeed, some of the researching Imaams objected to him, such as Imaam Muhammad Ibn Ibraaheem aalush-Shaykh (d.1389H) - ﷺ - the former *Muftee* of the Kingdom of Saudi Arabia. He said, "As for the speech of the author of *al-Lum'ah*, then this statement is from that which is observed in this work of *'aqeedah*. And there have been observed from him in it a number of words that the author is reproached for. So it is not hidden that the *madhhab* of *Ahlus-Sunnah wal-Jamaa'ah* is to have *eemaan* in whatever is confirmed from the Book and the *Sunnah* from Names and Attributes of Allaah in wording (*lafdh*), meaning (*ma'naa*) and belief (*i'tiqaad*). These Names and Attributes are affirmed in a real (*haqeeqah*) sense, not metaphorically (*majaaz*), and the real meanings befit the Majesty and Magnificence of Allaah. And the proofs for that are too many to be enumerated. The meanings of these Names are apparent and well-known from the *Qur'aan* and other than it. There is no obscurity, difficulty, or vagueness concerning that. Indeed the Companions of the Messenger of Allaah (ﷺ) took the *Qur'aan* from him and quoted the *ahaadeeth* from him, and they did not find any difficulty in that." Refer to *Fataawaa wa Rasaa'il* (1/202-203) of Imaam Muhammad Ibn Ibraaheem.

Stated al-'Allaamah 'Abdur-Razzaaq 'Afeefee - ﷺ, "The *madhhab* of the *Salaf* is *tafweed* (relegation) concerning the *kayfiyyah* of the Attributes, not the meaning. Indeed, Ibn Qudaamah erred in *Lum'atul-I'tiqaad* and spoke with *tafweed*. However, the *Hanaabilah* had bigoted allegiance towards the *Hanaabilah*. Due to that, some of the Scholars displayed bigotry in defending Ibn Qudaamah. However, the correct view is that Ibn Qudaamah was a *Mufawwid*." Refer to his *Fataawaa* (1/153).

Stated Shaykhul-Islaam Ibnul-Qayyim (d.751H) - ﷺ, "The statement of Shaykhul-Islaam Muwaffiqud-Deen Abee Muhammad 'Abdullaah Ibn Ahmad al-Maqdisee, the groups have agreed upon his acceptance, magnification and *Imaamah*, except for a *Jahmee* or a *Mu'attil*." Refer to *Ijtimaa'ul-Juyooshil-Islaamiyyah* (p. 191).

The Present-Day Reality of many of the Callers in Opposing the *Madhhab* of the *Salaf*

Here it becomes obligatory to make note of the fact that many of the Islaamic callers of today, from those who have not been given a portion of knowledge from the Book and the *Sunnah* prevent delving into following the *Salaf*. With regards to what we have discussed, this becomes the second example. It is following them in their *eemaan* in the *aayaat* of the Attributes and the *ahaadeeth* of the Attributes upon the Arabic understanding along with *tanzeeh*.

They do not wish to be *Salafiyyoon*, and they do not wish to be from amongst the *Mu'tazilah*. So they say, 'We relegate these meanings that have come in the *aayaat* of the Attributes and the *ahaadeeth* of the Attributes.' So they are called, '*al-Mufawwidah*.'

The meanings of '*al-Mufawwidah*' here is ignorance of tens of the *aayaat* and *ahaadeeth* which have come from the Prophet (ﷺ), and which, as we have stated previously, Allaah used to introduce Himself to His servants. They were introduced to Him through some of the Attributes of the Unseen (*Ghaybul-Ghuyoob*), if the expression is correct.[45] And He is

[45] Imaam Muhammad Naasirud-Deen al-Albaanee was asked, "It is attributed to you that you say, "The founder of *ad-Da'watus-Salafiyyah* is Allaah.' So is this correct? And if it is correct, then how do we ascribe an attribute to Allaah that He did not ascribe to Himself?" So Imaam al-Albaanee answered, "Yes, I have said that. And this is not an attribute. So speaking about Allaah (ﷻ) with out language for an expression of actual reality does not necessarily mean that we have described Allaah with other than what He described Himself. So if I said in reply to the one who says, 'So and so is the founder of such and such a *da'wah*,' that the founder (of *Salafiyyah*) is Allaah, He is the one who founded the structure of this thing. So this is not a description according to what the Scholars have agreed upon that it is not permissible to apply it to Allaah. So founding (*ta'sees*) is not ↳

Allaah (ﷻ). So they were ignorant of all of these meanings. They said, 'Allaah knows its intended meaning.' If only those who perform *ta'weel* of *al-istiwaa'* with their statement, *'istawlaa'*, if only they had remained quiet, if only they had remained silent and relegated (*tafweed*) that. That is because the one who runs away from that, what is he running from? When Imaam Maalik said, 'The *istiwaa'* is known,' and it is *iti'laa*, they said, 'Therefore, we do not speak with *al-jihah* (direction), so we do not speak with the *'uluww* (loftiness) of Allaah (ﷻ).' Then what is the meaning of,

﴿ ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ۝ ﴾

"The Most Merciful ascended above the Throne."
[Soorah Taa Haa 20:5]

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from the affair of the human being, it is only an affair of the Lord of the human." Refer to *Fataawaa al-Madeenah* (no. 48).

The Noble Scholar, al-'Allaamah 'Abdur-Razzaaq 'Afeefee (d.1414H) - ﵀ - was asked, "Is it permissible to say about Allaah (ﷻ) that He is, *'Waajibul-Wujood'* (One whose existence is obligatory)?" So he answered, "This is correct information about Allaah (ﷻ), that He is *Waajibul-Wujood*. And this is by way of information (*ikhbaar*), not by way of an Attribute (*sifah*)." Refer to *Fataawaa* (1/164) of Imaam 'Abdur-Razzaaq 'Afeefee. And Ibnul-Qayyim - ﵀ - also mentioned something similar when he said, "Indeed, that which is applied to Allaah by way of Names and Attributes is *tawqeefee* (limited to the texts). And whatever is applied to Him by way of *ikhbaar* (information), then it is not obligatory for it to be *tawqeefee*, such as *al-Qadeem* (the Ancient), *ash-Shay'* (the Thing), *al-Mawjood* (the Present), *al-Qaa'im bi Nafsihi* (the Self-Sufficient)." Refer to *Badaa'i'ul-Fawaa'id* (1/162) of Ibnul-Qayyim.

Refutation upon the One who States *al-Istiwaa'* with the meaning *al-Isteelaa'*

How free is Allaah from all imperfection! *'Istawlaa'* (conquering) in the Arabic language necessitates that there was a struggle between Allaah (ﷻ) and other than Him. And who could this other entity be except some part of His creation. So Allaah had to conquer (*istawlaa*) His dominion. Who can say such speech?!!

Indeed, they know, and this was clarified by one of their elders from amongst those who deviated from the *Salafus-Saalih* through *ta'weel* of the *aayaat* of the Attributes and the *ahaadeeth* of the Attributes. Indeed, he clarified, 'Our statement concerning *ta'weel* of the *aayah, "istiwaa"* with the meaning, *"istawlaa"* amounts to the meaning that there was a struggle.' That is, he himself denies the meaning that he explained the *aayah* with. If we withdraw the meaning of a struggle, then there does not remain any meaning. And this is the reality of *ta'teel* (denial) for this *aayah,* as is the case with the other *aayaat* and *ahaadeeth* pertaining to the Attributes that they perform *ta'teel* for.

Due to this, I am amazed by what was related from one of our Imaams, Ibnul-Qayyim or Ibn Taymiyyah - رحمه الله - that he said, "Indeed, the *Mujassimah* (those who hold Allaah to be a *jism* (body) like His creation) worship an idol. And the *Mu'attilah* worship nothingness."[46]

They worship something that does not exist. This is a very clear reality, since they negate from Allaah (ﷻ) the confirmed Attribute of *al-'Uluww.*

[46] The second half of the statement has been mentioned from some of the *Salaf,* such as Ibnul-Mubaarak and 'Alee Ibnul-Madeenee. Their statements were recorded by Shaykhul-Islaam Ibn Taymiyyah in *Majmoo'ul-Fataawaa* (5/52-53).

There is not only one *aayah* pertaining to *al-istiwaa'*. Rather, there are many *aayaat* and numerous *ahaadeeth* that we cannot mention right now. So the books of the Imaams of the *Salaf* are published and widespread, and the praise is for Allaah. However, it suffices me that I now mention what came from one of the Imaams of the *khalaf*. Whilst hurling allegations and claiming *tanzeeh* for Allaah (ﷻ) and negating the Attribute of *al-'Uluww*, he said, "Our Lord (ﷻ) cannot be spoken about nor described as being above (*fawq*) nor below (*taht*) nor right (*yameen*) nor left (*yasaar*) nor in front (*amaam*) nor behind (*khalf*). He is not inside the world (*daakhilul-'aalam*), nor outside (*khaarij*) of it." This is what they say about their deity – Allaah!!

The *Mu'attilah* say, "Allaah is not above, not underneath, not to the right, nor to the left, not in front, not inside the world, nor outside of it." If it was said to the most eloquent of people in terms of explanation, 'Describe for us *al-ma'doom* (non-existent),' he would not be able to describe it with more than what these *Mu'attilah* have described their True Lord (ﷻ) with when they said, 'is not above, not underneath, not to the right, nor to the left…' to the end of the statement.

Due to that, when some of the Scholars of the *khalaf* in the time of Ibn Taymiyyah - رحمه الله - complained about him to the leader, who was in Damascus on that day; that this man opposes the Scholars and ascribes a *jism* (body) to Allaah (ﷻ) and resembles Him to His creation, they requested him to set up a sitting with Shaykhul-Islaam Ibn Taymiyyah. So this sitting occurred and Shaykhul-Islaam debated with these people who opposed the *Salaf* in the *aayaat* and *ahaadeeth* pertaining to the Attributes. So the leader listened to what these people claimed against Ibn Taymiyyah and what he claimed against them with regards to the *aayaat* and *ahaadeeth* that were clear in affirming Attributes for Allaah (ﷻ) generally and clear in affirming the Attribute of *al-'Uluww* specifically.

So when that leader – and he was apparently an intelligent and astute person – had heard what these scholars of the *khalaf* described Allaah (ﷻ) with, that he is not above, not underneath, not to the right, nor to the left

to the end of the misguidance that we have previously mentioned, what did the intelligent leader say? "These are a people who have neglected their Lord."

Therefore, when they do not know where Allaah is, then they are a group who are misguided and their Lord has misguided them. Since Allaah (ﷻ) has described Himself that He has ascended above His Throne and the Angels and the Spirit ascend up to Him.

﴿ إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّـٰلِحُ يَرْفَعُهُۥ ۚ ﴾

"To Him ascend all goodly words and the righteous deeds exalt it."
[Soorah Faatir 35:10]

And so on till the end of what exists from *aayaat* and many *ahaadeeth*.

The Difference between the Graduate upon the *Madhhab* of the *Salaf* and the Graduate upon the *Madhhab* of the *Khalaf*

And it shall suffice you lastly to learn the difference between the one who graduates from the school of *as-Salafiyyah* and the one who graduates from the school of *al-khalafiyyah*. So you must look:

The school of *as-Salafiyyah* is the school of Muhammad (ﷺ) from which his Companions (رضي الله عنهم) graduated. So there is no crime in him (ﷺ) commanding us to follow them. Likewise, proofs for that have been mentioned previously. And if you desire a proof that the one who graduated from the school of *as-Salafiyyah* is upon guidance from his Lord even if he be from the common-folk, and that the one who graduated from the school of *al-khalafiyyah* is upon clear misguidance even if he is from the most knowledgeable of people, like these ones who gathered against Ibn Taymiyyah - رحمه الله - in the previously mentioned story; if you desire this then pay attention to the following reality.

Speech Concerning the *Hadeeth* of the Slave-Girl

So recall with me the *hadeeth* of this slave-girl whose master beat her and slapped her with a hard slap. The story is narrated by her master and he is Mu'aawiyah Ibnul-Hakam as-Sulamee according to the *hadeeth* related by Imaam Muslim in his *Saheeh* and it is long. So I shall summarize it now to the place we want to witness only.

Mu'aawiyah Ibnul-Hakam said, 'O Messenger of Allaah! Indeed, I have a slave-girl that was placed under my charge from my booty at Uhud. So a wolf pounced upon my sheep one day. And I am a human being, I become angry just as the rest of the human beings become angry, so I slapped her severely. So I wanted to free her." The Prophet (ﷺ) said, "Bring her to me." When he came with her, the Prophet (ﷺ) said to her, "Where is Allaah?" Listen to this *hadeeth*, retain it, understand it and preserve it. The Prophet (ﷺ) said to her, "Where is Allaah?" She said, "Above the heavens." He said to her, "Who am I?" She said, "You are the Messenger of Allaah." So he (ﷺ) said, "Free her, since she is a believer."[47]

Indeed, the Prophet (ﷺ) testified for this woman – and she was a sheep herder – he testified for her that she was a believer. Why? Because she knew her Lord, and she knew that He had ascended above His Throne and that He (ﷻ) was high above His creation.

How could this not be when she lived in the community, in the school as is said today in modern day language; she was in the school of

[47] Related by Muslim (1/382), Aboo Daawood (no. 3284) and an-Nisaa'ee (3/14) from the *hadeeth* of Mu'aawiyah Ibnul-Hakam (رضي الله عنه)

Muhammad (ﷺ). And she was from amongst the students of her master. He was the one who related to her this *'aqeedah*. Due to this, when the Prophet (ﷺ) asked her this question to test her *'aqeedah*, she replied with the correct answer.

How could this not be? Since, if she had not memorized *Soorah Tabaarak*, then at least she would have heard it from the Prophet (ﷺ), or at least from her master. He used to recite *Soorah Tabaarak* during every night.

﴿ أَمْ أَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ ﴾

"Or do you feel secure that He who is above the heavens will not send against you a violent whirlwind? Then you shall know how My warning has been."

[Sooratul-Mulk 67:17]

Indeed, she heard this *aayah* and understood it as every Arab does. Due to that, she replied with the correct answer when he (ﷺ) asked her, "Where is Allaah?" She said, "Above the heavens."

The Position of the *Khalafiyyeen* towards this *Hadeeth* and its Likes

Do you know the position of the *khalaf* today, and those who write some of the books and treatises claiming that the knowledge of the *khalaf* is wiser and more knowledgeable?

They say, "This question which has been mentioned in this *hadeeth*, it is not permissible to utilize it today." This not only opposes the *manhaj* of the *Salaf*, but it opposes the authentic *ahaadeeth* merely due to them being connected to *'aqeedah*. So if the *ahaadeeth* are authentic and the Scholars of the Muslims have united upon their authenticity, then from them is this *hadeeth*.[48]

Indeed, this *hadeeth* was related by Imaam Muslim in his *Saheeh*, it was related by Maalik in his *Muwatta'*, it was related by Imaam Ahmad in his *Musnad* and it has been related by everyone who has a narration concerning the *Sunnah*, except what is rare. So they conveyed them as authentic *ahaadeeth* that must be submitted to. So then there came these

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[48] "So whoever claims that there is a difference with regards to its text, then he is not correct, because he is seeking evidence with narrations which are *da'eef* (weak) at best. And after some research, it does not amount to any difference. Some of the people of innovation only desire by this connection to falsify what this *hadeeth* proves regarding the belief (*i'tiqaad*) of *Ahlus-Sunnah* that Allaah is above His creation. Likewise, some of the deviants cause doubts regarding the authenticity of this *hadeeth* in *Saheeh* Muslim, but their arguments are weaker than the house of the spider for one who possesses knowledge, understanding and fairness. And the doubts of the people of innovation do not submit to the *aayaat* of the Book, so how could they submit to the *Sunan*?!!" Taken from the comments of 'Abdullaah Ibn Yoosuf al-Juday' upon *Dhikrul-I'tiqaad* (p. 75) of Abul-'Alaa' al-'Attaar.

khalaf who rejected the *hadeeth* and they said, "It is not permissible for you to ask this question: Where is Allaah?"

So if it is said to them: Indeed, the Messenger of Allaah (ﷺ) asked this question, then they reply by saying that firstly it is a *hadeeth aahaad*. Then they increase in argumentation by saying, "Supposing that it is authenticated from the Prophet (ﷺ) that he asked this question, then he only affirmed that statement of the slave-girl that Allaah (ﷻ) is above the heavens because she was a foreigner and because she did not know the correct *'aqeedah*. So here they fall into another difficulty, as we said about their *ta'weel* of,

﴿ ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ۝ ﴾

"The Most Mecriful ascended above the Throne."
[Soorah Taa Haa 20:5]

When they explain this with *'istawlaa'*, then it is mentioned to them that there must be someone that Allaah struggled with for the Throne. So Allaah overcame him and conquered (*istawlaa*) His Throne. That is straying far.

Likewise, they attribute to the Messenger (ﷺ) that he was silent about the slave-girl, because her answer was not correct according to them, despite the fact that they previously heard the statement of Allaah (ﷻ),

﴿ أَمْ أَمِنتُم مَّن فِي ٱلسَّمَآءِ ﴾

"Or do you feel secure that He who is above the heavens..."
[Sooratul-Mulk 67:17]

So in conclusion, it is obligatory to hold onto the *madhhab* of the *Salaf* and this ensures that the Muslim will be from amongst the Saved Sect and that he will not be from amongst the misguided sects. That is the protective shield.

The Foundational Principle Concerning the Call to the Book and the *Sunnah*

Lastly, it is inevitable that we direct our attention to calling all of the Muslims to holding onto to the Book and the Sunnah upon the *manhaj* of the *Salafus-Saalih*. Since we have previously mentioned the clarifications and authentic proofs, then we will not be far from them with regards to the principle of having *eemaan* in the Book and the *Sunnah*. However, we must improve their call to the Book and the *Sunnah* because we believe that they are diseased in their beliefs due to which they have deviated from the Book and the Sunnah. So we call them, as *da'wah* is obligatory. And it is a fundamental principle for everyone who wishes to call to Islaam. Indeed, it is the statement of Allaah (ﷻ),

﴿ ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ
وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُۚ ﴾

"Call to the way of your Lord with wisdom and a good admonition. And debate with them with that which is better."
[Sooratun-Nahl 16:125]

So it is obligatory not to become neglectful with these people who have deviated from the *manhaj* of the *Salafus-Saalih,* not only in many of the *ahkaam,* but in many of the beliefs as well. Likewise, we mentioned a previous example related to the Attributes, and one related to the punishment of the grave and the likes of that.

So we call them to that which is better, we do not separate from them nor divide from them due to the statement of the Prophet (ﷺ), "That Allaah

guides one man through your hands is more beloved to me than red camels."[49] And perhaps there is sufficiency in this.

[49] It is related by al-Bukhaaree (3/22) and Muslim (4/1873), by way of 'Abdul-'Azeez Ibn Abee Haazim, from his father, from Sahl Ibn Sa'd. It is included in a long *hadeeth* about the virtue of 'Alee (ﷺ) and the wording also occurs as, "That Allaah guides one man through you is better for you than red camels." And it has another path from the narration of Ya'qoob al-Qaaree, from Abee Haazim with it.

Appendix I: A Return to the Sunnah

Began the Noble Scholar, the Imaam of *Hadeeth*, Muhammad Naasirud-Deen al-Albaanee (d.1420H) - ﷺ, "The noble teacher, our contemporary, Shaykh 'Alee at-Tantaawee wrote an elaborate article under the title, 'Problem.' It was published in the *Jumaadal-Oolaa* issue of the *al-Muslimoon* magazine in the year 1315H. In it he began to describe individuals from amongst the Muslims, making them examples of those who call to Islaam, but do not act in accordance to it themselves. Then, he presented criticism of groups labelling them as 'callers to Allaah who hope to give victory to Islaam and to return the Muslims to it.' So he began by criticizing 'those who hold Islaam as following a *madhhab* from the four *madhaahib*, and stopping wherever its later *fuqahaa'* have ordered.' Then he proceeded to make a refutation upon 'those who call for a return to the *Sunnah*,' and he lets loose upon them a refutation that he did not let loose upon other than them!

Then the Shaykh closes his article with the following conclusion, "These callers are always differing, taking each other by the throats. They are always debating and quarrelling, hurling out refutations. Not only in Egypt, Shaam and al-'Iraaq, but in all of the Islaamic countries...And the Islaam that was brought by Muhammad Ibn 'Abdullaah (ﷺ) is one. It has one understanding, so what is all this differing for?"

He continued, "I do not speak of uniting the understandings and prohibiting the *ikhtilaaf* (difference). So I do not think that this falls under,

﴿ وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً ﴾

"And if your Lord had wished, He could have made the people one nation."
[Sooratul-Maa'idah 5:48]

However, what I do say is that it is obligatory to agree upon the means (*usloob*) through which we call to Islaam, and upon the picture of it we present to the students in the schools and to the common-folk in the mosques and to the *ajaanib* (non-Muslims) in the western countries; that we say to them that these are the foundations of Islaam and these are its pillars, and this is the path to enter into it, so as not to reject the arrival of anyone of these due to differing about problematic *aayaat*, nor about *ijtihaad* and *taqleed*, nor to start them off with the newly-invented affairs of *Soofiyyah* and the rules of their paths, nor do we make binding upon them the views of individuals which are not held by the majority." He then said, "So what are the active means (*usloob 'amalee*) that make it possible to attain this goal? Could they be found in a conference of Muslim Scholars, or is it attached to an institute from the institutes of knowledge, or can they be established by an individual from amongst the Muslims? What are the means?" So it is in response to the question of the teacher that we put forth this article.

There can be no Agreement upon the Means Before Agreement upon the Goal – Islaam:

Indeed, the one who reads the article of the Shaykh with consideration and scrutiny, it will become apparent to him that the Shaykh left a gap without clarifying it. That is the fact that after clearly presenting the 'Problem,' he jumped into the call for devising the active means (*usloob 'amalee*) for *da'wah* to Islaam. And wisdom testifies that after presenting the problem, it is obligatory to speak about the path to solving it, or at least calling upon the Scholars to solve it. This is because it is obvious that the callers to Islaam will always continue to differ in the understanding of Islaam, and the difference that the Shaykh described is

much more in reality! So it is not possible for these ones to agree upon the active means (*usloob 'amalee*). How could it be when they have not agreed upon the understanding of the goal: Islaam? If we make it binding upon them to agree upon the means, then we will not be able to allow them to call to the truth of 'Islaam having one understanding.' Rather, each one of them will be calling to what he understands as Islaam, or what he learnt from his fathers and teachers. Due to this, the problem will come back as it was, without us benefiting anything from the means of *da'wah*, even if it was impossible to implement! Therefore, there is no escape from this "Problem," so what is this problem? And where is it?

Is There a Problem with Returning to the Sunnah?

There is no doubt that it is binding upon the callers to Allaah the Exalted to be from amongst the most zealous of the people in obeying Allaah the Exalted and the swiftest of them in undertaking implementation of His rules and regulations. So if they are differing in the understanding of Islaam, then it is obligatory upon them to rule by what Allaah commanded in terms of returning to the *Sunnah*.[50] This is because it is that which explains and clarifies the *Qur'aan*, and explains its general points and specifies its absolute, as is pointed out in the statement of Allaah the Exalted,

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[50] The term '*Sunnah*' here, refers to the principles and foundations of the correct Islaamic *'aqeedah* (belief) and *manhaj* (methodology), since the *Salafus-Saalih* (pious predecessors) would apply this term to matters of *'aqeedah* and *manhaj* – as can be seen from their books and writings – for example: [i] *Kitaabus-Sunnah* of Imaam Ahmad Ibn Hanbal (d.241H); [ii] *as-Sunnah* of al-Athram (d.273H); [iii] *Kitaabus-Sunnah* of Aboo Daawood (d.275H) – being part of his *Sunan*. [iv] *Kitaabus-Sunnah* of Ibn Abee 'Aasim (d.287H); [v] *Kitaabus-Sunnah* of 'Abdullaah (d.290H), the son of Ahmad Ibn Hanbal; [vi] *as-Sunnah* of al-Marwazee (d.292H); [vii] *Sareehus-Sunnah* of Ibn Jareer at-Tabaree (d.310H); [viii] *as-Sunnah* of al-Khallaal (d.311H); [ix] *Sharhus-Sunnah* of al-Barbahaaree (d.329H); [x] *as-Sunnah* of al-'Asaal (d.349H) and [xi] *as-Sunnah* of at-Tabaraanee (d.360H).

﴿ وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ ﴾

"And We revealed to you the reminder, so that you may explain to the people what has been revealed to them."
[Sooratun-Nahl 16:44]

And there is the statement of Allaah the Mighty and Majestic,

﴿ فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ
بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾ ﴾

"So if you differ in anything amongst yourselves, then refer it back to Allaah and His Messenger if you are indeed believers in Allaah and the Last Day. That is best for final determination."
[Sooratun-Nisaa' 4:59]

So this noble *aayah* clearly states that the one who is a true Believer must refer the issue of difference back to Allaah the Mighty and Majestic in His Book, and to the Messenger of Allaah (ﷺ) in his *Sunnah*, since referring back to these two will resolve the difference. So the text of this noble *aayah* obligates the callers to refer back to the honourable *Sunnah*, so as to solve the difference between them. From that in which there is no doubt is that referring back to the *Sunnah* necessitates knowledge of it and knowing which of its narrations are authentic and which are not. With regards to this affair, the callers of today are in one of two situations:

[1]: Either they are able to refer back to the *Sunnah*; in which case the path is clear and easy, leaving them with no choice but to traverse it. So, these ones – in most cases – do not think to traverse such a distant path. So here it is said, 'How can one call to Islaam when he does not establish the rule of Islaam upon himself?'

[2]: Or they are incapable of referring back to the Book and the *Sunnah* due to their ignorance of that. Such is the case, unfortunately, with the

majority of the callers. So with this being their condition, it is upon them to prepare to send out a group. Rather, there must be groups of Scholars teaching the Book of Allaah and the *Sunnah* of His Messenger (ﷺ), extracting *fiqh* (understanding) from these two, and issuing *fataawaa*, just as the case was during the age of the *Salafus-Saalih*. So when this has been realized – and it is the reality if Allaah the Exalted wills – then we must traverse the Straight *Manhaj* in the issue of difference concerning the understanding of Islaam upon the depiction that Shaykh at-Tantaawee presented in the article, 'Problem.' By this it becomes possible to solve the 'Problem' which has served as an obstacle obstructing the path to agreement upon the means by which we call to Islaam.

Should the Callers be Pleased with the Solution?

However, it will become apparent to the researcher that many of the callers today – with great regret – are willing to accept this solution as a *manhaj* for judging the difference. From that which we believe is that actualizing this agreement that the Shaykh calls to is far out of reach in the present age. How could this not be the case when we see him (at-Tantaawee) who is present – and we used to think that he was close to the *Sunnah* – and the uppermost in mutual understanding of it and calling to it. Yet we now see him blaming this 'Problem' of his upon the callers to the *Sunnah* and attributing every devastating characteristic to them and charging them with that which he does not even charge the proponents of *Wahdatul-Wujood*!

So this, in reality, is from the peculiarities of difference (*ikhtilaaf*). So since the callers to the *Sunnah* hold that the 'Problem' will not be solved except by them establishing their *da'wah* in truth, then some of these callers will supplicate for what is a cause for this 'Problem!'

This comes with there being many errors and opinions in his refutation upon them, by which the readers will come to understand, contrary to what the callers to the *Sunnah* are truly upon. I felt that there was no

escape from clarifying that, in order to manifest the truth and to defend against the allegation, hoping from the noble Shaykh that he accepts what he did and that the correct view becomes apparent to him. And we hope that we have directed him to that which will clarify to him his error. I ask Allaah the Glorified and Exalted to make our actions sincerely for His Face and in agreement with the *Sunnah* of His Prophet (ﷺ).

The Words of at-Tantaawee:

Stated 'Alee at-Tantaawee, the head of al-Azhar, "And others hold Islaam to be abandonment of all of the *madhaahib*, and a return to the *Sunnah*. So *ijtihaad* becomes obligatory upon everyone who is capable of reading al-Bukhaaree, Muslim and *al-Majma'uz-Zawaa'id* and everyone who is able to name narrators in *at-Taqreeb* or *at-Tahdheeb* then *taqleed* is made *haraam* (unlawful) upon these ones. And they call this strange *fiqh*: the *fiqh* of the *Sunnah*. They do not know that sufficing with the *hadeeth*, its *isnaad* and the levels of authenticity is one thing and deriving rulings from them is another. They do not realize that there are various fields of science such as pharmaceuticals, and the scientists such as the physicians and pharmacists. So the pharmacist knows the names of medicines, and he knows their various types to an extent that a physician does not even know. However, he is not capable of treating the sicknesses and curing the patients.

The Companions themselves only had a hundred amongst them who could pronounce *fataawaa*, yet there were one hundred thousand who had sought *fataawaa* from the Messenger (ﷺ). These ones would have to refer back to those one hundred, since they could not perform *ijtihaad*. So if he does not hold a Scholar from the Scholars to take precedence over a *hadeeth* from the *ahaadeeth*, yet he follows his *madhhab*, he would have taken the views of these ancient generations. And they were too fearful of Allaah and too zealous of their Religion to oppose an authentic *hadeeth* for the statement of the Scholar or other than a Scholar. And the *madhaahib* do not take the *hadeeth* alone. Rather, they additionally take

from what the Companions, the *taabi'een*, and whosoever came after them said. So these successive explanations and understandings were recorded, then the ruling was derived from them. And whomsoever leaves off the *ijtihaadaat* of the Scholars is like the one who sees a bird, but he is unable to reach it after a prolonged period of struggle and continuous ascent. So he attempts to fly by making himself a pair of wings, as al-'Abbaas Ibn Farnaas did. So the calls that prohibit *taqleed* in the Religion are false calls, because every science has people who specialize in it, as well as people to whom it is foreign. So if one to whom it is foreign needs a ruling concerning it, he refers to its specialists, just as the layman needs treatments for his sickness, or a building for his house, or he needs to get his watch fixed. So he is not capable of doing these things, except by referring to the physician, the builder, or the watch repairman. So that which he performs *taqleed* of these people in is their *ijtihaad*." End of at-Tantaawee's words.

Why do the Callers to the Sunnah Call for a Return to the Sunnah?

So before I begin to clarify what is found in the words of at-Tantaawee in terms of errors, I felt it binding upon me to explain the reasons due to which the callers to the *Sunnah* propagate this *da'wah* and abandon every statement that opposes it. So I say:

FIRSTLY: The *Sunnah* is the sole reference point after the Noble *Qur'aan*. There are many well-known *aayaat* concerning this, and the *Ummah* has a consensus upon it.

SECONDLY: The *Sunnah* has been protected from falling into error and safeguarded from going astray, as the Prophet (ﷺ) said in the farewell sermon, "O people! Indeed, I have left amongst you two things. If you hold firmly to them, you will never go astray: the Book of Allaah and the

Sunnah of His Prophet (ﷺ)."[51] The same does not hold true for the opinions and *ijtihaadaat* of men. Due to this, Imaam Maalik (d.159H) – ﷺ – said, "I am only a human being. I err and I am correct. So look into my opinions. So everything that you find in agreement with the Book and the *Sunnah*, then take it. And everything you find that is not in agreement with the Book and the *Sunnah*, then leave it off."[52] And Shurayh al-Qaadee said, "Verily the *Sunnah* takes precedence over your *qiyaas* (analogical deduction). So follow and do not innovate, since you will not be misguided by what you take of the *aathaar*."[53]

THIRDLY: The *Sunnah* is binding evidence by agreement of the Muslims, contrary to the opinions of men; since the *Salaf* and other than them from the researching Scholars did not consider them to be binding proofs.[54] Imaam Ahmad (d.241H) – ﷺ – said, "As for the opinions of al-Awzaa'ee, Maalik and Abee Haneefah, then all of that is merely opinion. The evidence is only found in the *aathaar*."[55]

FOURTHLY: It is not possible for the student of knowledge to know true *fiqh*, except by studying the *Sunnah*. It is the sole source after the *Qur'aan* that qualifies along with it, because it helps to deduct a correct *qiyaas* (analogical reasoning) if the text is unclear. So the errors that occur here are more likely to occur with those who are ignorant of the *Sunnah*, such as the *qiyaas* of a subsidiary affair over another subsidiary affair, or opposing an opposite, or performing *qiyaas* despite the existence of a text. Due to this, Ibnul-Qayyim (d.759H) – ﷺ – said, "The most correct of the people in *qiyaas* are the *Ahlul-Hadeeth*. The closer a man is to the *hadeeth*, the more correct his *qiyaas* will be. And the farther he is from the *hadeeth*, the more corrupt his *qiyaas* will be."[56]

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[51] Related by al-Haakim in *al-Mustadrak* (no. 93) and Ibn 'Abdul-Barr in *Jaami'ul-Bayaan* (2/24)

[52] Refer to *Jaami'ul-Bayaan* (2/32).

[53] Refer to *Jaami'ul-Bayaan* (2/34-35).

[54] Refer to *al-I'laamul-Muwaqqi'een* (1/75-77).

[55] Refer to *Jaami'ul-Bayaan* (2/149).

[56] Refer to *I'laamul-Muwaqqi'een* (2/410).

FIFTHLY: It is not possible to pass judgment against what has entered into the Muslims from innovations and desires, except by way of the *Sunnah,* just as the *Sunnah* is an obstruction in the path of the destructive *madhaahib* and strange opinions which their proponents beautify for the Muslims. So some of their callers, from amongst those who claim revival and rectification and the likes were raised upon this!

SIXTHLY: Indeed, the Muslims today know – despite their *madhaahib* and sects – that there is no platform for them to unite upon and resolve the differences; so that they may become capable of establishing one group to face their enemies. So this is not possible, except by referring back to the *Sunnah* due to what has proceeded in points (no. 1-3).

SEVENTHLY: The *Sunnah* combines between rulings that are difficult to apply, and those that are easy. These are the Prophetic methods and the spirit of legislation. From that which the people of the *Sunnah* find perplexing are the books of *fiqh* which are devoid of any evidence. This is an affair that has been testified to; I do not think that anyone, even bigots to *madhaahib,* would oppose this.

EIGHTHLY: The adherent to the *Sunnah,* in the rulings that he takes from it, is contrary to the blind-followers. So they go astray between the many contradicting statements which they find in their books, and they do not know the error from the correct position. Due to that, one of them would pass a *fatwaa* in an issue with two opposing statements. So for example, he will say, 'That was permissible according to Abee Haneefah, and impermissible according to his companions,' despite the clear authentic *Sunnah* being in agreement with one of the statements. However, due to his ignorance, he mentions an opposing statement without opposing anything from it, even if it was by way of indication! So due to this, the person receiving the *fatwaa* will be in confusion! Rather, some of them will make the two opposing statements two *Sharee'ah* rulings of which the Muslims could take whichever one they wished. Rather, some of the *Shaafi'iyyah* permitted themselves to take that statement which allowed for greater permissibility!

NINETHLY: The *Sunnah* obstructs the path of those who wish to take something unlawful and make it lawful for themselves in Islaam in the name of the *Madhaahibul-Fiqhiyyah,* and they take to fabrication in the name of benefit with whatever supports their view! They are not incapable of finding within any issue from amongst the issues whatever agrees with and supports their 'benefit' by opposing the *Sunnah.*[57]

Due to this, they wage war against the thought of returning to the *Sunnah,* because it obstructs their path, as we said. It uncovers the deception behind the *madhaahib* that 'flexibility of the Islaamic *Sharee'ah* is due to the flexibility of the many statements and abundant *ijtihaadaat* and richness in *fiqh,* leaving very little room for any issue to be excluded.' And Allaah knows best about what they perceive.

So these are some of the reasons that are present right now, from what is carried by the servants of the *Sunnah* in calling to it and preferring it over whatever opposes it. So how can they not call the people to it when they themselves are desirous of being guided by its guidance and take part in its light? Rather, how can they not sacrifice their souls in its path? So it is amazing to see one who wishes to avert them from it, and make them abandon it for bigotry to a *madhhab.* How preposterous!

Clarifying the Errors that are found in the Words of at-Tantaawee:

After this, we come back to mention what we began with from the errors found in the words of at-Tantaawee. So I say:

[1]: He said, "And others view Islaam to be abandonment of all of the *madhaahib* and a return to the *Sunnah.*" I say, as for returning to the

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[57] Due to this, Sulaymaan at-Tameemee – who is from amongst the trustworthy followers of the *taabi'een* – said, "If you take the concession (*rukhsah*) of every Scholar, you would have gathered within yourself every evil." Related by Ibn 'Abdul-Barr in *Jaami' Bayaanil-'Ilm* (2/91-92). Then he said, "There is an *ijmaa'* upon this, I do not know of any difference concerning this."

Sunnah, then it is obligatory in reality. Indeed, an explanation of the reasons for that has preceeded in a previous section. I will add here, so I say that it is obligatory upon every Muslim to accept their *da'wah* in truth if he is a Believer in truth. Indeed, Allaah the Exalted said,

﴿ إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا۟ سَمِعْنَا وَأَطَعْنَا ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥١﴾ ﴾

"Verily the statement of the Believers, when they are called to Allaah and His Messenger to judge amongst them, they say, 'We hear and we obey.' And these are the successful ones. And whoever obeys Allaah and the Messenger, then these are the high-achievers."
[Sooratun-Noor 24:51]

And He said concerning the hypocrites,

﴿ وَإِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ ﴾

"And when they are called to Allaah and His Messenger, to rule amongst them..."
[Sooratun-Noor 24:48]

And He said,

﴿ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ رَأَيْتَ ٱلْمُنَٰفِقِينَ ﴾

"And if it is said to them, 'Come to what Allaah has revealed and His Messenger,' you will see the hypocrites..."
[Sooratun-Nisaa' 4:61]

And there are many other *aayaat* like that. They are well-known and we only mentioned them as a reminder.

So there is no evidence for anyone not to accept this *da'wah* of theirs. So how can they be opposed to this? So since some people claim that the

callers to the *Sunnah* are not from amongst the people of knowledge capable of establishing it, as was pointed out in the statement of the Shaykh in the preceding statement in the previous section, then this, if it is correct, cannot ever permit people to refute them, because it is still obligatory to accept the truth. So it is not permissible to reject him, regardless of what his condition is, and this is a clear issue which is not in need of any evidence (*daleel*).

Then, if they are truthful in that claim, then let them embark upon explaining that to the people by striking examples to clarify the ignorance of these callers to the *Sunnah* and their faulty understanding of it, until the people know about them, avoid them and are not deceived by their *da'wah* to the *Sunnah*! However, they have not done any of that, and perhaps they will not do any of it. And the reason is known to them, the people of knowledge and other than them!

The View of the Callers to the Sunnah Concerning the Madhaahib:

As for leaving off all of the *madhaahib*, then they attribute this to the callers of the *Sunnah*, but not without suspecting contrary to what they are upon. In defence of that, I viewed that it would be binding to explain their view of the *madhaahib* and their position concerning that. So I say, it is known amongst the Scholars that the views of the four *madhaahib* and other than them are not in agreement with every *Sharee'ah* ruling. Rather, they are divided into three categories:

[1]: A category which is agreed upon, such as the prohibition of resembling the disbelievers for example.

[2]: And there is a category in which there is a difference. However, it is a difference of variety (*ikhtilaafut-tanawwu'*), not the difference of opposition (*ikhtilaafut-tudaad*), such as the opening supplications and the *tashahhud* (testimony of faith).

[3]: There is a category in which the difference is so extreme, that it is only possible to reconcile between the varying opinions by using good

reconciliation by the Scholars in every possible way. For example, a man invalidates his ablution by touching a woman. So there are three famous statements concerning it: invalidation and absence; then there is a difference whether the touch is one of sexual desire, if so, then it invalidates it, if not, then it does not invalidate the ablution.

So since the affair is as we have divided it, then how can the Shaykh attribute to the callers of the *Sunnah* that 'they hold abandonment of all the *madhaahib*!' Additionally, this abandonment necessitates rejection of whatever is within them of truth!! Is this not from the many evidences against the Shaykh, that he does not seek the truth when he alleges in argumentation or opinion for them that which they are free of?

So since the callers to the *Sunnah* know what has preceded of detail, they are obliged to search for the truth by looking into all of the *madhaahib*, not outside of them. It is not found in one *madhhab* only. So this research causes them to appreciate the excellence (*fadl*) of the Imaams of the *madhaahib*; their knowledge and the intricacies of their understandings of the Book and the *Sunnah*. For this reason, they have become aware of many of the intricate issues derived from the Book and the *Sunnah*. So they have benefited from the many sciences in a short amount of time, due to their acceptance of what they have reached. So may Allaah reward them with goodness.

Due to this, the callers to the *Sunnah* have come to know the knowledge and excellence of the Scholars by following them based upon evidence, as opposed to those who blindly follow them out of ignorance. And Allaah the Exalted said,

﴿ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ﴾

"Are those who know equal to those who do not know?"
[Sooratuz-Zumar 39:9]

So after research, it has become clear to the callers to the *Sunnah* that the difference mentioned in the third category is present in the *madhaahib*. So they do not allow themselves to stick to a specific *madhhab*, since they know that the correct view with respect to the aforementioned difference is not restricted to one particular *madhhab*. Rather, it is spread out amongst all of them. So the truth concerning one issue will be found in one *madhhab*, and the truth concerning another affair will be found in another *madhhab*, and the same goes for the rest of the issues. So if they stuck to one *madhhab* in all of that, then they would have lost much of the truth mentioned in the other *madhaahib*, and this is not permissible for a cognizant Muslim. So since there is no path to know the truth in that which the people differ about, except by returning to the *Sunnah* with what was previously explained, then the callers to the *Sunnah* have made it the foundation (*asl*) that they return to, and the basic principle upon which they base their opinions and ideas. So since the Scholars strove hard in the path of clarifying the *Sunnah*, bringing the people close to it and explaining the rulings possible to derive from them, then the callers to the *Sunnah* do not exceed the others, except by benefiting in knowledge and having their understanding supported by the Book and the *Sunnah*. So due to this, they combine between the foundation of the *Sunnah* and the status of the Scholars. All of this is from the legacy that the *Salaf* left for their followers. So 'Abdullaah Ibnul-Mubaarak (d.110H) – ﵀ – said, "Let this be the affair you rely upon, and take from opinion whatever is explained to you by a *hadeeth*."[58]

This is the view of the callers to the *Sunnah* concerning the *madhaahib*, and this is their position concerning the Scholars. So is there anything in this that the author could take as a rebuke or rejection of them? Then, one must not forget the difference between the goal and the means.

Tantaawee's Agreement with the Callers to the Sunnah in Abandonment of the Madhaahib in Adherence to the Sunnah:

[58] Refer to *Jaami' Bayaanil-'Ilm* (2/34-35).

After this discourse, it becomes possible for me to say that the position of the colleague, at-Tantaawee with respect to the *madhaahib* does not differ greatly with the position of the callers to the *Sunnah*. That is because at-Tantaawee sees it permissible to leave a *madhhab* due to the presence of an evidence to oppose it. He stated in his article entitled 'Problem' that there are those who 'view Islaam as following a *madhhab* from the four *madhaahib* and stopping at whatever their later *fuqahaa'* have ruled.' This statement of his is supported by his statement in the introduction to *Qaanoonul-Ahwaalish-Shakhsiyyah* (p. 6), "And from the *Sharee'ah* politics is to open the door of mercy from the *Sharee'ah* to the people, and to take from other than the four *madhaahib* in terms of whatever brings about a general benefit, or repels a general harm."[59] And it was these same politics that our colleague spoke in accordance with in another introduction. So in doing such, he opposed his own *Hanafee Madhhab* in many issues. I will suffice with mentioning two issues from that as examples:

[1]: The Shaykh said in the introduction (p. 5), "Indeed, *Sharee'ah* justice necessitates leaving the *Hanafee madhhab* which sets ten *dirhams* as a limit to how low a dowry can be, as opposed to the other three *madhaahib* which do not set any limit to how low it can be."

[2]: Then he said (p. 6-7), "Also, the *Sharee'ah* text necessitates that pronouncing the divorce unrestrictedly once is the same as pronouncing it many times, and it is taken, as Muslim relates in his *Saheeh* that, "Three statements of divorce were taken as one in the time of the Messenger of Allaah (ﷺ)," and this is the opinion of Ibn Taymiyyah."

So the reality is that Shaykh at-Tantaawee agreed with the correct view in the positions he took concerning the two issues. Indeed, in the first issue he explained that he opposed the *Hanafee madhhab* and took the view of the other three *madhaahib*. As for the other issue, then his opposition there was severe, because none of the Imaams of the four

[59] This is as long as it does not oppose any of the *Sharee'ah* texts.

madhaahib took the *hadeeth* of Muslim which he mentioned, even though it was accepted by other than them from the Scholars. And the positions that the Shaykh took in these two issues were already the positions of the callers to the *Sunnah* before the Shaykh wrote about the *Sharee'ah*.

And indeed, I saw in the second issue that he opposed all four of the Imaams in taking the *hadeeth* and the opinion of Ibn Taymiyyah. This is exactly what the callers to the *Sunnah* do, since they take the authentic *hadeeth*, their understanding relies upon it and upon some of the Scholars such as Ibn Taymiyyah and the Scholars of *hadeeth* and *fiqh* before him. So what caused the Shaykh to oppose them when he himself is with them in action!?

So the final word is that the callers to the *Sunnah* do not abandon all of the *madhaahib* generally and specifically. Rather, they display respect to them and their Scholars and they seek their aid to understand the Book and the *Sunnah*. Then, they leave off from their statements and opinions whatever is in opposition to the Book and the *Sunnah*. This is from the completeness of their exoneration and loyalty for them, as Abul-Hasanaat al-Laknawee said in *al-Fawaa'idul-Bahiyyah fee Taraajimil-Hanafiyyah*, after mentioning 'Isaam Ibn Yoosuf al-Balkhee who was from the companions of Aboo Yoosuf and Muhammad, he used to raise his hands before and after the *rukoo'* (bowing). Also, Abul-Hasanaat said (p. 116), "It is known from him that if a *Hanafee* abandons the *Imaam* of his *madhhab* in an issue due to strong evidence opposing that, then he has not left the noose of following the *madhhab*. Rather, he has followed it by not following it in that issue. Did you not see 'Isaam Ibn Yoosuf leave the *madhhab* of Abee Haneefah in raising the hands, but despite that, he is counted from amongst the *Hanafiyyah*.

Then, Shaykh at-Tantaawee branches off from what he mentioned in the first part of his article about the callers to the *Sunnah*, "So everyone who is capable of reading al-Bukhaaree, Muslim and *al-Majma'uz-Zawaa'id* and he is able to name some narrators in *at-Taqreeb* and *at-Tahdheeb*, then *ijtihaad* is obligatory upon him, and *taqleed* is unlawful (*haraam*). I say,

this statement also alleges other than what the callers to the *Sunnah* are upon. And it is upon one to explain it.

An Introduction to Taqleed and a Clarification of What is Prohibited and what is Obligatory from It?

From that which is affirmed amongst the Scholars is that *taqleed* is to 'take the statement of someone without knowing their proof.' And the meaning of this is that *taqleed* is not done upon knowledge. Due to this, the Scholars are agreed in that the blind-follower is not referred to as a knowledgeable person.[60] Rather, an agreement concerning that has been quoted in *Jaami' Bayaanil-'Ilm* (2/36, 117), and by Ibnul-Qayyim in *I'laamul-Muwaqqi'een* (3/293) and as-Suyootee and other than them from the researching Scholars; to the extent that some of them said, 'There is no difference between the cattle that are led and the people who blindly follow!' And some of the *Hanafiyyah* applied the term '*jaahil*' upon such a person!

So the author of *al-Hidaayah* said in relation to the affair of the *muqallid* (blind follower), "So as for the *taqleed* of the *jaahil,* then it is correct according to us, contrary to ash-Shaafi'ee."[61] Due to this, they said, 'It is

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[60] Refer to *al-Muwaafiqaat* (4/293) of ash-Shaatibee and *ar-Rawdul-Baseem fidh-Dhabb 'an Sunnah Abil-Qaasim* (1/36-37) by the researching Scholar, Muhammad Ibn Ibraaheem al-Wazeer al-Yamaanee.

[61] And the great majority of the Scholars such as Maalik and Ahmad were with ash-Shaafi'ee. Said Ibnul-Hummaam in *Sharhul-Hidaayah* (5/456), "And their statement is a narration from our Scholars, where the basic principle is that it is not permissible for the *muqallid* to be a judge, but the case is different for the one who is able to choose (as to which view he will follow)." Likewise, he said, "Is the one who is able to choose, yet he is not like the *mujtahid* Scholars – a *mujtahid* or *muqallid*? So if he is a *mujtahid,* then who is he and what is his evidence? And if he is a *muqallid,* then how is it permissible for him to abandon *taqleed* of the Scholars (and follow the proof), when such an action is in opposition to his *madhhab?*" Then, Ibnul-Humaam said, "And know that whatever is mentioned by the judge (*qaadee*) is mentioned by the *mujtahid.* So no one passes a *fatwaa,* except a *mujtahid.* Indeed, the *usooliyyeen* have affirmed that the *muftee* is a *mujtahid.* As for the ↳

not permissible for a *muqallid* to issue verdicts.' So once this is known, then the reason why the *Salaf* hastened to rebuke *taqleed* and the *muqallideen* will become clear.[62] This is because *taqleed* helps its proponent to reject the Book and the *Sunnah* by way of adherence to the opinions of Scholars, blindly following them in it, as holds true for the *muqallideen* of today, and this is well-known from them. Rather, it is what some of the later *Hanafiyyah* have affirmed. So Shaykh al-Khudree said concerning the realm of *taqleed* and its people, "So it is not permissible for anyone from amongst them to make a statement in opposition to his *madhhab* in any issue from amongst the issues, as if the truth in its entirety was revealed to one *imaam*! This went to the extent that one of the *fuqahaa'* of *al-Hanafiyyah* said, and he is Abul-Hasan 'Ubaydullaah al-Karkhee, he said, "Every *aayah* that contradicts what our companions are upon, then it is abrogated, or has an alternative explanation, and every *hadeeth* is likewise; so it is either abrogated or has an explanation." This is how they ruled upon those below them by closing the door to choice."[63]

Indeed, this erroneous idea captured the hearts of many blind-followers, not to mention the late-comers of our age, since it is well-known that they reject the authentic *Sunan* out of obedience to a *madhhab*. So when it is said to them, 'This issue that you have mentioned is in opposition to the *Sunnah*,' they answer you with, 'Are you more knowledgeable about the *Sunnah* than the Scholars of the *Sunnah*? It is not permissible to act upon a *hadeeth* without a *mujtahid*!' This is how all of them answer, there being no difference between their layperson and their Scholar!

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non-*mujtahid* who has memorized the statements of the *mujtahid*, then he is not capable of issuing a *fatwaa*."

[62] Indeed, al-Haafidh Ibn 'Abdul-Barr dedicated a chapter to explaining the corruption and falsehood of this and the difference between *taqleed* and *al-Ittibaa'*. I would have quoted it, had I not feared lengthening the article. So whomever wills may refer back to it in *Jaami' Bayaanil-'Ilm* (2/109-120) and to Ibnul-Qayyim's speech in *al-I'laam*.

[63] *Taareekhut-Tashree'il-Islaamee* (p. 338)

So when they reply to you with this answer, which could not possibly emanate from one who knows the status and etiquette of the *hadeeth* of the Messenger of Allaah (ﷺ); they are either ignorant or feigning ignorance of the fact that whatever was not taken by their *madhhab* was already taken by another *madhhab* or *Imaam* who was not without their own *madhhab* or *Imaam*. So the one who takes the *hadeeth* as applied and taken from a *madhhab*, which acts upon it, whereas his opponent has only taken from a *madhhab*! Indeed, it is said that a *madhhab* must have evidence, yet we do not need to know it. So we say, if what you say is true, then how is it permissible for the Muslim to leave off evidence that he is aware of, or a *hadeeth* of the Messenger of Allaah (ﷺ) for evidence that he does not know? Indeed, if he were to use *qiyaas* (analogical deduction) or *istinbaat* (derivation) from the universal and absolute affairs of the *Sharee'ah*, whatever he had would not overtake the *hadeeth*, since there is no *ijtihaad* in the presence of a text. So when the *athar* is mentioned, it solves the problem. So when the reproach of Allaah comes, it nullifies the reproach of the intellect.

This is the *taqleed* that rejects the *hadeeth* in giving victory to the *madhhab*. The likes of this is prohibited by the callers to the *Sunnah*, and they call all of the Muslims to avoid that by returning to conformity to the *Sunnah* wherever it may be and regardless of which *madhhab* it may be found in. As for one making *taqleed* of one who is more knowledgeable than him when he himself does not find a text from Allaah and His Messenger (ﷺ), or when he himself is incapable of understanding these texts, then this is not what we are discussing. Rather, it is inconceivable for a Muslim to say that this was prohibited, because his situation is a necessity. And the necessities make the prohibitions permissible. And if it were not like that, then the entire Religion would have been following desires, and refuge is sought with Allaah. Due to this, the Scholars have mentioned, "*Taqleed* is only permissible for one under necessity. As for the one who refrains from the Book and the *Sunnah* and the statements of the Companions and from knowing the truth with the evidence, despite having the capability of doing that and resorts to *taqleed*, then he is like one who goes to a dead body despite the presence of someone living.

Then, the basic principle is that a statement is not accepted without evidence, except due to a necessity."[64]

The Difference between Taqleed and al-Ittibaa':

So it is not appropriate for the one who is intelligent and open-minded towards his Religion to understand from what has preceded from the explanation of the unlawfulness of *taqleed,* that *ijtihaad* is obligatory upon every Muslim regardless of what his level of knowledge and understanding might be, since this is a clear error. It is clear from what has preceded that this is what the Shaykh understood with respect to the *taqleed* that is declared unlawful by the callers to the *Sunnah.* So in his view, it then becomes binding that they obligate *ijtihaad* upon every Muslim, regardless of his level of knowledge. That is clear from his words in this section. Specifically, there is his statement '*ijtihaad* is made obligatory upon him and *taqleed* is prohibited for him.' So he made *ijtihaad* the only alternative to *taqleed*! This is a clear error according to us, because the alternative to the prohibited *taqleed* is the obligatory *ittibaa'* (conformity based upon evidence) upon every Muslim, and there is a clear difference between the two. Said Aboo 'Abdullaah Ibn Jaweez Mindaad al-Basree al-Maalikee, "The meaning of *taqleed* in the *Sharee'ah* refers to one whose statement is not a proof. He is prohibited from that (statement) by the *Sharee'ah,* and *al-Ittibaa'* is what is affirmed by evidence." And he said in another place, "Everyone whose statement you follow without there being an evidence to obligate that for you, then you are his *muqallid* (blind-follower). And *taqleed* is not correct in the Religion of Allaah. And everyone whose statement you are obligated to follow with evidence, then you are his *muttabi'* (follower based upon evidence). And *al-Ittibaa'* is correct in the Religion, whilst *taqleed* is prohibited."[65]

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[64] From the words of Ibnul-Qayyim in *al-I'laamul-Muwaqqi'een* (2/344)

[65] Refer to *Jaami' Bayaanil-'Ilm* of Ibn 'Abdul-Barr (2/117) and *al-I'laamul-Muwaqqi'een* (3/299) of Ibnul-Qayyim.

As for *al-Ijtihaad,* then from what is known, it is 'striving hard to arrive at a ruling from the Book of Allaah and the *Sunnah* of His Messenger.' And there is no doubt that a collective obligation (*fard kifaa'ee*) is not obligatory upon every Muslim. Rather, he is only capable of carrying out a few affairs from amongst them. However, the *mujtahideen* today have been a reason for *taqleed* overtaking the Scholars and fetters being placed upon the *mujtahid*. It is from the oddities of those who place this as a condition throughout the world, the *mujtahid* amongst them is from the blind followers who only take as their Religion what their Imaam said! So in reality, they have fallen short, they have prohibited *al-Ijtihaad* and have obligated *taqleed*. Then, they claim that they are performing *ijtihaad* and not blindly following. If only they performed *itjihaad* they would have reached the truth and not erred! We would have lengthened the affair if we were to mention the proofs relating to that, so I will suffice with one example.

So that which he sees as *ijtihaad* is not difficult as some think. Rather, it is easy for one with aptitude for speech, and who understands which proofs from the proofs of the Book and the *Sunnah* he is in need of. And from another angle, it is easy for the one who has an aptitude for understanding the books of the *madhaahib* and their expressions, not to mention what the latecomers are upon since it sometimes resembles a puzzle. It is possible to understand the Book of Allaah and the *Sunnah* of His Messenger (ﷺ) since they are without a doubt, clearer and more obvious than any other speech, especially when they receive aid from the people of knowledge in their books of *tafseer*, explanation of *hadeeth* and the expansive works of *fiqh* which present the differing proofs such as *al-Majmoo'* of an-Nawawee, *Fathul-Qadeer* of Ibnul-Hummaam, *Naylul-Awtaar* of ash-Shawkaanee and the likes. And from the most beneficial of such books is *Bidaayatul-Mujtahid wa Nihaayatul-Muqtasid* of al-'Allaamah Ibn Rushd, since he wrote it for a number of students of

knowledge so that they may attain the level of *ijtihaad*, as is clear from the book itself.[66]

And the conclusive statement is that the callers to the *Sunnah* do not obligate *ijtihaad* except for one who has the aptitude for it. They obligate *al-Ittibaa'* upon every Muslim and they prohibit – in following the *Salaf* – *taqleed*, except for one who is under necessity and cannot reach the *Sunnah*. So whosoever attributes to them other than this, then this is transgression and exceeding the bounds, and whosoever attacks them, then this is only an attack upon the *Salaf* – and from amongst them are the four Imaams – even if he claims to be *Salafee*! Since, *as-Salafiyyah* is nothing except understanding what the *Salafus-Saalih* were upon, then traversing upon that and not leaving it.

And from what has preceded, the error of at-Tantaawee in the fourth section will be clear to the noble reader, "The *muhadditheen* are like the pharmacists, jurists and doctors. So the pharmacist knows the names of the medicines..." So this statement unrestrictedly excludes the *muhadditheen* from the science of *fiqh* and understanding what they carry of the *hadeeth* of the Prophet (ﷺ), just as it also excludes the *fuqahaa'* (jurists) from knowledge and perusal of his (ﷺ) *hadeeth*. So it will not remain hidden that this is an attack upon both factions together. I do not deny that there may be from amongst the jurists one who has more understanding than some of the *muhadditheen*. In fact, how could I when this has been pointed out in his (ﷺ) famous statement, "May Allaah make radiant the face of the one who hears a *hadeeth* from us and conveys it to others. Since perhaps one who carries *fiqh* is not a *faqeeh* himself, or perhaps one may carry *fiqh* to one who has better understanding."[67]

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[66] Said Ibn Rushd (2/160-161), "So we have written this book so that the *mujtahid* may reach the level of *ijtihaad* by it once he has acquired what is obligatory for him to attain before it from grammar, language..."

[67] **Saheeh:** Related by Ahmad (5/183), ad-Daarimee (1/75) and others, from Zayd Ibn Thaabit (*radiyallaahu 'anhu*).

However, this does not mean that it is correct for us to describe the *muhadditheen* with an absence of *fiqh* unrestrictedly, as the Shaykh has done. Since the aforementioned *hadeeth* is clear in its rejection of that when it states, "Perhaps (*rubba*) the carrier of *fiqh* is not a *faqeeh*..." So this points out the rarity of that amongst the *muhadditheen*, because the basic principle concerning '*rubba*' is that it represents rarity. And how could what we have said about the *muhadditheen* not be the case when they are those whom the Messenger of Allaah (ﷺ) was referring to in his statement, "There shall always remain a group from amongst my *Ummah* apparent upon the truth. Those who forsake them will not be able to harm them, until the Command of Allaah comes and they are like that."[68] Said Ibnul-Madeenee, "They are the people of *Hadeeth*, those who guard the *madhhab* of the Messenger (ﷺ) and defend it with knowledge. If it were not for them, the people would have been destroyed through the *Mu'tazilah*, the *Raafidah*, the *Jahmiyyah* and the people of *al-Irjaa'* and opinion."[69]

Then, there is a benefit that becomes apparent from differentiating between the knowledge of *hadeeth* and from the derivation of rulings from them and differentiating between the *muhaddith* and the *faqeeh* in an issue that the two sides differ about and the proof for both of them stems from the other. Yet the difference occurs with respect to its understanding and application. So in this circumstance, it is possible for the view of the *faqeeh* to be preponderant over the view of the *muhaddith*. Whatever the case may be, the issue of preponderance does not affect the *muqallid* because he has no knowledge. As it relates to the *muttabi'*, then

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[68] Related by Muslim (6/52-53) from Thawbaan and al-Bukhaaree (no. 3641) from Mu'aawiyah. And it was related al-Haakim in *Ma'rifah 'Uloomul-Hadeeth* (p. 2) with a *Saheeh* chain of narrators. Likewise, al-Haafidh said in *al-Fath* (11/250) from Imaam Ahmad (d.241H) – ﷺ – who said concerning the meaning of this *hadeeth*, "If this Victorious Group is not the People of *Hadeeth*, then I do not know who they are." And at-Tirmidhee and others relate from Ibnul-Madeenee that he said, "They are the People of *Hadeeth*." And this is what al-Bukhaaree believed as is found in *al-Fath* (1/134).

[69] Related by Nasr al-Maqdisee in *al-Hujjah 'alaa Taarikul-Mahajjah*, as is found in *Miftaahul-Jannah fil-Ihtijaaj bis-Sunnah* (p. 48) of as-Suyootee.

the preponderant view to him is that of the *muhaddith* over the view of the *faqeeh*, due to the clarity of the direct evidence.
As for when the source of difference between the two factions is a difference of proof, such that one of them seeks evidence with the *hadeeth*, and the other has an opinion or *qiyaas* (analogical deduction) or he may have a *da'eef* (weak) *hadeeth*. So here there is no apparent benefit in the division that the Shaykh mentioned. Rather, the end result is other than what the Shaykh – *hafidhahullaahu ta'aalaa* – intended. So let us clarify this with an example:

A man was forgetful, so he prayed *Dhuhr* as five units. So the *Hanafiyyah* say that this Prayer is nullified if he has not prostrated and performed *tashahhud* in the fifth unit, but he has not sat in the fourth unit and performed the *tashahhud*, then the *Dhuhr* is complete and the fifth unit is supererogatory. And it is upon him to double a *rak'ah* (unit), then he must perform *tashahhud* and prostrate for forgetfulness. So this clearly opposes the *hadeeth* of the *Shaykhayn* from Ibn Mas'ood (ﷺ) who said, "The Messenger of Allaah (ﷺ) prayed *Dhuhr* as five units. So it was said to him, 'Has the Prayer been increased?' He said, "And what was that?" He said, "You prayed five units." So he prostrated two prostrations and performed the salutations thereafter.[70] So what the *Hanafiyyah* speak of from doubling the *rak'ah* to six in number is not found in the *hadeeth*. And the Messenger (ﷺ) had not sat in the fourth unit. So due to this, the majority of the Scholars have gone to the apparent meaning of this *hadeeth*. So they have said that whosoever prays *Dhuhr* as five, then the prostration for forgetfulness is sufficient for him, even though he may not have sat in the fourth unit.

So here we ask the noble Shaykh: does the difference that you have mentioned take effect in this issue and its likes? Meaning, it is permissible for the *muhaddith* who has been brought up upon the *Hanafee madhhab* to take this *hadeeth*, even though it contradicts his *madhhab*; or do

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[70] Related by al-Bukhaaree (no. 394, 398), Muslim (no. 1177) and Aboo Daawood (no. 1014-1017)

you say that it is obligatory upon him to hold onto the *madhhab*, even though it opposes the *hadeeth*, based upon your statement, "The *muhadditheen*, like the pharmacists and jurists are like doctors?" So if you spoke of the first case, then you have indeed agreed with the callers to the *Sunnah*, since it is that which they call the people to. And if you spoke of the second case – which Allaah has not permitted – then it is in opposition to the Book and the *Sunnah* and it is outside of your *Imaam* who commanded you to give precedence to the *hadeeth* of the Messenger of Allaah (ﷺ) over his own statement! Likewise, it has become binding upon you to describe the majority of the Scholars who take the apparent meaning of the *hadeeth* as pharmacists and those who oppose them as doctors!!

Dear friend, the understanding of the Religion is not limited to one group and not another. So it is not necessary that a certain group of people specializing in *fiqh* be correct in everything they derive from the *Sharee'ah*. Likewise, it is not necessary that another group specializing in the knowledge of *hadeeth* be wrong in everything that they derive from it. So the reference point therefore is the evidence. So whoever takes the evidence and comes to know the truth by it concerning that which the people differ about, then he is the one with understanding, whether he is known for *hadeeth* or *fiqh*. Due to this, it would have been more appropriate for you to refute the callers to the *Sunnah* in some issues in which you saw them err with respect to the truth, upon what conforms to the *Sharee'ah* evidences, as it was not appropriate to oppose them from the narrowness of *madhhabiyyah*. If you were to do that, then it would become apparent which of the two groups were upon the guided path, and this would help the Muslims traverse this knowledge based *manhaj*, which concentrates upon unveiling the truths and it brings the Muslims closer to ending these disputes which have endured for so long.

Then the Shaykh said, "And the Companions themselves did not have amongst them except a hundred who could issue *fataawaa*. And the other hundred thousand Muslims in front of whom the Messenger (ﷺ) died used to refer back to these one hundred. And they did not perform

ijtihaad by themselves." I say, this is an error from the Shaykh – *hafidhahullaah* – from where did he derive that the Companions did not have anyone beyond that number of *muftees*?! We say that there were many more than this, because this issue is connected to their excellence and companionship of the Prophet (ﷺ). It is not possible for us to limit their number, except by presenting the statement of one whose saying amounts to evidence. Rather, it is confirmed that everyone who had the noble experience of accompanying him (ﷺ) and agreeing with his knowledge, then he can issue *fataawaa* for the people. So al-Imaam Ibn Hazm said, "And everyone who met the Prophet (ﷺ) and took from him can issue *fataawaa* for his family, neighbours and people. This is an affair that is known by necessity. Then, the issuance of *fataawaa* has not been related except from one hundred and thirty odd people from amongst them."[71] End of al-Albaanee's words.

The Reply of at-Tantaawee:

[1]: Firstly, I am not from amongst those who experience pain or hate to be refuted and whose retraction is publicized, and whose error is made manifest. It comes as easily to me as drinking water.

[2]: Indeed, I read the refutation of Shaykh Naasir, waiting to see something that would make my error apparent to me. So I did not see any refutation in it. Rather, I found that its conclusion was the same as my view.[72]

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[71] Refer to *al-Ahkaam fee Usoolil-Ahkaam* (5/91-92). And this number has been affirmed by the researching Scholar, Ibnul-Qayyim – *rahimahullaah* – in ↳ *I'laamul-Muwaqqi'een*. Indeed, he mentioned the names of these Scholars of the Companions in detail. So let those who wish, refer to it.

[72] Commented Muhammad Ibn 'Eed al-'Abbaasee, "I say that there is a great problem here, since the Shaykh clarified the error of at-Tantaawee – may Allaah bestow mercy upon them both – in many affairs which were demonstrated by his words, and he corrected many of the issues concerning which he accused the callers to the *Sunnah*. If the reader were to refer back to the text of the speech of the two Shaykhs, it would become clear to him that this was the case. And as a reminder, I shall summarize this in what follows: ↳

[3]: And I say, and I announced this in a lecture, which was published in the year 1350H, that we only worship Allaah with the Book and the *Sunnah*. And *al-Ijtihaad* is an *asl* (basic principle) and *taqleed* is a necessity. And not everything that the *fuqahaa'* say is to be taken at the same level. So whatever is supported with a text, then it is a binding

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1. **Firstly:** at-Tantaawee mentioned that the callers to the *Sunnah*, or the *Salafiyyeen*, are of the view that all of the *madhaahib* must be left off and rejected. So al-Albaanee clarified to him that they respect the Scholars of the *madhaahib* and do not reject their views. Rather, they benefit from the texts and come to know what can be derived from them as regulations. However, they distinguish between what agrees with the texts, so they take it, and whatever opposes the texts, then they reject it. This is because the basic principle concerning them is the Book and the *Sunnah*, contrary to those who have bigoted partisanship to the *madhaahib*, those who place the *madhhab* as the basis, so they make it binding to follow it. As for the texts of the Book and the *Sunnah*, if they agree with the *madhhab* in an issue, then they rush to it and act upon it. And if the texts oppose it in an issue, then they resort to claiming that it is weak, or they give it an inaccurate explanation, or they claim that it is abrogated without evidence.
2. **Secondly:** It is understood from the speech of at-Tantaawee that the people according to him are either *mujtahideen* or *muqallideen*. And in his opinion, the *Salafiyyeen* oppose *taqleed*, so he derived from this that they obligate *ijtihaad* upon everyone. So al-Albaanee clarified to him that the *Salafiyyeen* see an intermediate level here between *ijtihaad* and *taqleed*. It is *al-Ittibaa'*, and from its adherents are those who have knowledge of the language and *Sharee'ah* and they are capable of understanding what is being said. However, they have not reached the level of *ijtihaad*. So it is upon them to look into the views of the *mujtahideen* and take the one that has the strongest evidence. And this group consists of the majority of the *Ummah*.
3. **Thirdly:** at-Tantaawee claims that the source whom it is obligatory to refer back to are the jurists (*fuqahaa'*), and that the *muhadditheen* are only referred back to for clarifying the grades and explanations of *ahaadeeth*. So the *muhadditheen* are like pharmacists and the *fuqahaa'* are like physicians. So al-Albaanee clarified to him that the basis is understanding the texts and deriving rulings from them, which is something that both the *muhadditheen* and the *fuqahaa'* participate in. However, the proper understanding is not limited to the *fuqahaa'*. Rather, the *muhaddith* is more capable of attaining *fiqh* than the *faqeeh* due to his knowledge of the *Sunnah*." End of al-'Abbaasee's words.

statement. And whatever is contrary to *ijtihaad*, then it is said about this that the times change but the rulings do not change.

[4]: However, the issue is: can every Muslim, even the illiterate *jaahil* (ignorant person) derive rulings primarily from the Book and the *Sunnah*, or are there conditions for *al-ijtihaad*?[73]

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[73] Stated Muhammad 'Eed al-'Abbaasee, "Our view is that it is upon every Muslim to follow that which Allaah, the Most Perfect, commanded in His Book and in the *Sunnah* of His Messenger (ﷺ). This is the purity of Islaam and the true reality of faith. No Muslim can ever be displeased with following what comes from Allaah and His Messenger; as He, the Most Perfect, said,

﴿ إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ
بَيْنَهُمْ أَن يَقُولُوا۟ سَمِعْنَا وَأَطَعْنَا ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥١﴾ ﴾

"The only saying of the Believers, when they are called to Allaah and His Messenger to judge between them, is: we hear and we obey. They are the ones that are successful."
[Sooratun-Noor 24:51]

And Allaah said concerning the Hypocrites,

﴿ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ
رَأَيْتَ ٱلْمُنَٰفِقِينَ يَصُدُّونَ عَنكَ صُدُودًا ﴿٦١﴾ ﴾

"And when it is said to them, 'Come to what Allaah has revealed and to the Messenger;' you see the Hypocrites turn away from you in aversion."
[Sooratun-Nisaa' 4:61]

As well as other *aayaat* like this. So following the Book and the *Sunnah* is obligatory, and it should be the fundamental goal for every Muslim; this is the path that should be traversed. However, the people are of differing types with regards to understanding and comprehension. So from them is the ignorant one (*jaahil*) who does not understand the meanings of the Glorious Book and the noble *hadeeth*; nor does he have the ability to deduce rulings from them; nor can he comprehend what is sought from them. From them is the scholar who has understanding (*fiqh*) of the *aayaat* and the *hadeeth* and is aware of what rulings ↳ can be deduced from them; he has the ability to deal with the apparent differences between them; and he understands the Arabic language and its ways. And from them are those that are at a level between this. They are not ignorant; nor do they have ↳

the understanding to derive rulings; nor do they have the ability to understand what is being indicated to by the text; rather, they have some knowledge, awareness, understanding and contemplation. However, they do not reach the level of the scholar and the one who has penetrating insight of the Book and the *Sunnah*. So these are the levels of the people; and between them there are many varying grades. The Scholars call the first type of people *muqallidoon*, the second type are conventionally referred to as *mujtahidoon*, and the third type are conventionally referred to as *muttabi'oon*. The obligation upon the people of the first type is to make *taqleed* of any scholar of the Book and the *Sunnah*, who is reliable in his knowledge and Religion. The obligation upon the second type of people is to make *ijtihaad* in understanding what is indicated by the texts of the Book and the *Sunnah*, and then to follow it and to direct the people upon it. The obligation upon the third type is to make *ittibaa'* (follow) of the *Sharee'ah* evidences that they are aware of, from the statements of the scholars. And whoever has the ability to perform *ijtihaad*, then *taqleed* and *ittibaa'* of others is not lawful to him, except in cases of necessity. Whoever has the ability to perform *ittibaa'* then *taqleed* and *ijtihaad* are not lawful for him. Whoever does not have the ability to perform *ijtihaad* nor *ittibaa'* then *taqleed* is obligatory upon him. The proof for this is that the basic principle (*asl*) upon everyone is to make *ittibaa'* of the Book and the *Sunnah*, if they have the ability; just as Allaah, the Most Perfect, said,

﴿ ٱتَّبِعُوا۟ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ﴾

"Make ittibaa' of what has been sent down from your Lord, and do not make ittibaa' of friends and protectors other than Him."

[Sooratul-A'raaf 7:3]

﴿ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ﴾

"Take what the Messenger gives you, and abstain from that which he prohibits you."

[Sooratul-Hashr 59:7]

So if the Muslim does not have the ability to understand the Book and the *Sunnah* and to deduce rulings from them, then he descends to the level of *ittibaa'*. If he does not have the ability for this, then he descends to the lowest level, which is *taqleed*; and this is when he refers back to Allaah, the Exalted, saying,

﴿ فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴾

"Ask the people of knowledge if you do not know."

[Sooratun-Nahl 16:43]."

There are conditions, and perusing the chains of *ahaadeeth* and reviewing the conditions of the narrators (and this is what the Shaykh affirmed) are not sufficient for *ijtihaad*. Rather, it is inevitable that one must additionally study *fiqh*, the knowledge of dealing with differences, he must have proficiency in Arabic, he must study the reasons for the revelation for *aayaat* (*asbaabun-nuzool*), the circumstances behind the occurrences of *ahaadeeth* and so on.

[5]: So if Shaykh Naasir is capable of performing *ijtihaad*, then he is most welcome to do so. However, this cannot occur in the acts of worship only, since there are many texts concerning these issues. And someone before him will have already brought whatever he is going to bring. However, let him go ahead and utilize the law of al-Madeenah, which we have been regretfully put to trial by. And let him explain the ruling to us with evidences from the Book and the *Sunnah*.

[6]: In any case, I thank my brother for his diligence in preparing this research, *was-salaam 'alaykum wa rahmatullaah*.[74]

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[74] This section is a transcript of a discussion that took place between Imaam al-Albaanee and 'Alee at-Tantaawee, the head of al-Azhar in Egypt. The discussion was reproduced in *al-Maqaalaatul-Albaanee* (p. 29-54). It was used here with some minor notes from the translator.

Appendix II: Uncovering the Hallmarks of the People of Innovation against *Ahlus-Sunnah* with Regards to the Attributes[75]

Indeed, it has become widespread amongst the *khalaf* to label everyone who attributes *fawqiyyah* (highness) to Allaah (ﷻ) as a *Mushabbih* or a *Mujassim*, or they claim that he attributes a direction (*jihah*) or place (*makaan*) to Allaah. So it is inevitable that the doubts of these three affairs be removed.

The 1st Doubt – at-Tashbeeh (Resemblance):

It is possible to form the answer for this doubt from that which has preceded of quotations from the Imaams and from that which we shall see in the forthcoming texts of the book. I shall mention some of them now:

[1]: Stated Nu'aym Ibn Hammaad al-Haafidh (d.228H) - رحمه الله, "Whosoever likens Allaah to His creation, then he has committed disbelief. And whosoever describes Allaah with other than that which He described Himself with, then he has committed disbelief. And whatever Allaah described Himself with and whatever His Messenger (ﷺ) described Him with, then there is no *tashbeeh* in it at all."[76]

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[75] This section has been extracted from the introduction of al-Albaanee to *Mukhtasirul-'Uluww* by Imaam adh-Dhahabee (p. 67-76). Some additional notes were added from Aboo 'Abdullaah an-Nu'maanee al-Atharee's checking of *Minhaaj Ahlus-Sunnah* by Imaams al-Albaanee and Ibnul-'Uthaymeen.

[76] **Saheeh:** Related by al-Laalikaa'ee in *Sharh Usoolul-I'tiqaad* (no. 936) and adh-Dhahabee in *as-Siyar* (13/299) and *al-'Uluww* (p. 126). Imaam al-Albaanee declared it *saheeh* in *Mukhtasirul-'Uluww* (p. 126).

[2]: Stated Ishaaq Ibn Raahawayh (d.238H) - ﷺ, "*Tashbeeh* only occurs when one says, 'Hand like my hand, or similar to my hand. Or Hearing like my hearing, or similar to my hearing.' So when it is said: Hearing like my hearing, or similar to my hearing, then this is *tashbeeh*. However, if what is being said is what Allaah has said: Hand, Hearing, Seeing; and it is not asked how, nor is it said: like my hearing, or similar to my hearing - then this is not *tashbeeh*. Allaah - ﷻ - said,

﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴾

"There is nothing like unto Him, and He is the all-Hearing, the all-Seeing."

[Sooratush-Shooraa 42:11]."[77]

So if the meaning of affirming the *fawqiyyah* (highness) of Allaah is *tashbeeh*, then everyone who affirms the other Attributes of Allaah (ﷻ), such as His being Ever-Living, all-Capable, all-Hearing, all-Seeing is a *mushabbih* as well. And this is not stated by the Muslim from amongst those who ascribe themselves to *Ahlus-Sunnah wal-Jamaa'ah* today, contrary to those who negate the Attributes, the *Mu'tazilah* and other than them. Stated Shaykhul-Islaam Ibn Taymiyyah (d.728H) in *Minhaajus-Sunnah* (2/75),

"So the *Mu'tazilah*, the *Jahmiyyah* and their likes from those who negate the Attributes make everyone who affirms them a *mujassim* and a *mushabbih*. And from amongst these ones are those who posed a threat to the *Mujassimah* and the *Mushabbihah*, they were the well known Imaams, such as Maalik, ash-Shaafi'ee, Ahmad and their companions, as is mentioned by Aboo Haatim, the author of the book, *az-Zeenah* and other than him.

[77] Refer to *Sunanut-Tirmidhee* (1/129).

And the doubt for these ones was that all of the well-known Imaams affirmed the Attributes of Allaah (ﷻ). And they used to say that the *Qur'aan* is the speech of Allaah, it is not created. And they used to say that Allaah will be seen in the Hereafter."

This is the *madhhab* of the Companions and those who followed them in goodness from the family of the Prophet (ﷺ) and other than them. Then he said (p. 80),

"And the intended meaning here is that *Ahlus-Sunnah* were agreed upon the fact that there is nothing similar to Allaah, neither in His *dhaat* (Essence), nor in His *sifaat* (Attributes), nor in His *af'aal* (Actions). However, the term *tashbeeh* in the speech of the people is an ambiguous term. So if he desires by negating *tashbeeh* to negate that which the *Qur'aan* has negated and whatever is proven by sound intellect, then this is correct. So the special qualities of the Lord (ﷻ) cannot be compared to anything from His creation in terms of His Attributes. And if he desires by *tashbeeh* to not affirm anything from the Attributes for Allaah, then it cannot be said that He has any knowledge, nor capability, nor any life because the servant is described with these attributes. So it becomes binding to not say about Him that He is Living, Knowledgeable or Capable because the servant is described with these names. Likewise is the case with regards to His Speech, Hearing, Sight and being seen and other than that. However, they agree with *Ahlus-Sunnah* that Allaah exists and that He is all-Knowledgeable and all-Capable. And it is said about the creation that they are existent, living, knowing and capable, and it is not said that this is *tashbeeh* whose negation is obligatory." End of Shaykhul-Islaam's words.[78]

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[78] Refer to *ar-Radd 'alal-Jahmiyyah* (p. 139) of Imaam Ahmad, *Dar'ut-Ta'aarudil-'Aql wan-Naql* (6/139, 143-146) and (7/3-10), *Majmoo'ul-Fataawaa* (5/152, 262-266, 277, 298) and (16/407) and (17/443) both of them by Ibn Taymiyyah, and refer to *Sharhut-Tahaawiyyah* (2/389-390) of Ibn Abil-'Izz al-Hanafee.

The 2nd Doubt – al-Jihah (Direction):

And the answer to it is what Ibn Taymiyyah stated in *at-Tadmuriyyah* (p. 45), "What is intended by *'al-jihah'* (direction) is something that is existent besides Allaah. So it could be something created as occurs when one intends by *al-jihah*: the direction of the Throne or the direction of the heavens. It could be intended by it that which is not existent besides Allaah (ﷻ), like when one intends by *al-jihah*: whatever is above the world. And it is not that there is not to be found in the texts any affirmation for the word, *'al-jihah'* nor any negation of it, as is the case with the affirmation of *al-'uluww* (loftiness), *al-istiwaa'* (rising above), *al-fawqiyyah* (highness) and *al-'urooj* (ascension) and the likes of that. Indeed, it is known that there is nothing in existence besides the Creator and the creation. And the Creator (ﷻ) is *mubaayin* (separate) from the creation.[79]

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[79] Stated Harb Ibn Ismaa'eel al-Kirmaanee, 'I said to Ishaaq Ibn Raahawayh, 'There occurs the statement of Allaah (ﷻ),

﴿ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ ﴾

"There is no secret counsel of three, except that He is their fourth."
[Sooratul-Mujaadilah 58:7]

How do we speak about it?' He said, 'No matter where you are, He is closer to you than your jugular vein. However, He is separate (*baa'in*) from His creation.' Then he related the statement of Ibnul-Mubaarak, "He is above His Throne, separate (*baa'in*) from His creation." Then he said, 'The highest thing with regards to that, and it is clarified by the statement of Allaah (ﷻ),

﴿ ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ۝٥ ﴾

"The Most Merciful ascended above the Throne."
[Soorah Taa Haa 20:5]."

It is related by al-Harawee in *Dhammul-Kalaam* (6/120/1) and *Mukhtasirul-'Uluww* (no. 233).

There is nothing from His *dhaat* (Essence) included inside of His creation, nor is there something from His creation included within His *dhaat*.

So it is said to the one who denies: Do you desire by *al-jihah*: something that is created and existent? So Allaah is not inside of the creation. Or do you desire by *al-jihah*: what is outside of the world? So there is no problem in saying that Allaah is above the world. And likewise, it is said to the one who says: Allaah is in a *jihah* (direction). It is said: Do you desire by this that Allaah is above the world, or do you desire by it that Allaah is inside something from the creation? So if you desire the first case, then that is correct. And if you desire the second case, then it is false." End of Shaykhul-Islaam's words.

From this it becomes clear that the word *'al-jihah'* is not mentioned in the Book and the *Sunnah*, so therefore it is not befitting to affirm it, or to negate it. This is because in every affirmation and negation an object of caution has preceded. And if there is not found in the affirmation of *al-jihah* anything except making room for the opponent to attribute to those who affirm *al-'uluww* that which they have not said, then this is sufficient.

Likewise, it is not befitting to negate *al-jihah* (direction) out of suspicion that affirming the *'uluww* of Allaah necessitates affirmation of a *jihah* (direction), because there are numerous points of caution in that. From them is the negation of the decisive proofs for affirming the *'uluww* of Allaah (ﷻ). From them is negation of the Believers' *ru'yah* (seeing) of their Lord (ﷻ) on the Day of Judgement. So it was clearly negated by the *Mu'tazilah* and the *Shee'ah*. And Ibnul-Mutahhar ash-Shee'ee found fault with the aforementioned negation, so he said, "This is because He is not in a direction (*jihah*)!" As for the *Ashaa'irah*, or more correctly their latecomers who affirm the *ru'yah* (seeing Allaah), they also form a criticism when they say, "He will not be seen in a direction!" They are referring to the *'uluww*! Shaykhul-Islaam stated in *Minhaajus-Sunnah* (2/252),

"And the majority of the people from amongst those who affirm the *ru'yah,* as well as those who negate it say that the statement of these people is well known for corruption by necessity of the intellect, like their statement about *kalaam* (Speech of Allaah). Due to this, Aboo 'Abdullaah ar-Raazee mentioned that not one of the Muslim groups speak with their statement concerning the issue of *al-kalaam* and *ar-ru'yah.*" Then he took to refuting those who perform negation (*nafee*) from amongst the *Mu'tazilah* and the *Shee'ah* with unshakable and strong speech. So refer to it, since it is priceless.

So the impartial statement concerning *al-jihah* is that if he desires by it a matter that is existent besides Allaah as part of the creation, and Allaah (ﷻ) is above His creation. He is not confined to or encompassed by anything of His creation. So He is separate (*baa'in*) from the creation, as shall occur in the book from a number of the Imaams.

And if he desires by *al-jihah* a matter that is non-existant, and He is whatever is above the world, then there is no one there besides Allaah alone. So this last meaning is the intended meaning in the speech of those who affirm the *'uluww* and those who quote the affirmation of *al-jihah* for Allaah (ﷻ) from the *Salaf,* as was quoted from al-Qurtubee (d.671H) at the end of the book. And Ibn Rushd says in *al-Kashf 'an Minhaajil-Adillah* (p. 66),

"**The Statement of *al-Jihah*:** As for this attribute, then the people of the *Sharee'ah* from the beginning of the affair have not ceased to affirm it for Allaah (ﷻ), until the *Mu'tazilah* began to negate it. So the *Ash'ariyyah,* such as *Abul-Ma'aalee* and whosoever took his statement as an example, who came about later, followed them in that. And the apparent meanings of the revelation all require affirmation of *al-jihah,* such as the statement of Allaah (ﷻ) – then he mentioned some of the well-known *aayaat,* and he said: And other than that from the *aayaat,* which if they were subjected to *ta'weel,* then all of the revelation would have to become subjected to *ta'weel,* and if it was said about these *aayaat* that they are *mutashaabihaat* (unclear *aayaat*), then all of the revelation would become

mutashaabih (unclear). This is because all of the revelation is in agreement that Allaah is above the heavens, and that it is from there that the Angels descend with revelation to the Prophets..."

The 3rd Doubt – al-Makaan (Place):

So once you have understood the answer to the previous doubt of *al-jihah,* then it will be easy for you to understand the answer to this doubt. And it is to say that either *al-makaan* (place) is meant as an existent matter, and this is what is assumed in the intellects of the majority of the people today. So they falsely suspect that this is what is intended by our affirmation of the Attribute of *al-'uluww* for Allaah (ﷻ). So the answer to this doubt is that Allaah is free from being in any place (*makaan*) from this viewpoint. So Allaah (ﷻ) is not contained within His creation, as He is more magnificent and greater. Rather, His *Kursee* (footstool) encompasses the heavens and the earth. Indeed, Allaah (ﷻ) said,

﴿ وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَـٰمَةِ وَٱلسَّمَـٰوَٰتُ مَطْوِيَّـٰتٌۢ بِيَمِينِهِۦ ۚ ﴾

"They made not a just estimate of Allaah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand."
[Sooratuz-Zumar 39:67]

And it has been confirmed from the *Saheehayn* and other than them from the Prophet (ﷺ) that he said, 'Allaah will seize the earth and He will fold up the heavens in His right Hand, then He will say, 'I am the King, where are the kings of the earth?"[80]

As for the *makaan* being meant as a non-existent affair, and it is whatever is above the earth from *al-'uluww,* then Allaah (ﷻ) is above the world and

[80] Related by al-Bukhaaree (no. 4812) and Muslim (no. 2787), from the *hadeeth* of Abee Hurayrah (رضي الله عنه)

He is not in a *makaan* with an existent meaning, as was the case before He created the creation.

So when you read, or you hear about one of the Imaams or Scholars attributing *al-makaan* to Him (ﷻ), then know that the intended purpose of its meaning is something non-existent. They desired by it to affirm the Attribute of *al-'uluww* for Allaah (ﷻ). And they desired by it to refute the *Jahmiyyah* and the *Mu'attilah* who negated from Allaah (ﷻ) this Attribute. Then they claimed that Allaah was in every place (*fee kulli makaan*) with the meaning of something existent. In his tripartite poem, *an-Nooniyyah* (2/446-447), al-'Allaamah Ibnul-Qayyim stated,

"And Allaah is the greatest, apparent, nothing is above Him;
And the affair of Allaah is the greatest affair.
And Allaah is greater than His Throne, He encompasses the heavens, the earth
and the Kursee which possesses pillars.
Likewise, the Kursee has encompassed the seven levels
(of the heavens) and the earths with evidence.
And Allaah is above the Throne and the Kursee;
The thoughts of mankind are not hidden from Him.
Do not contain Him in a place when you say,
"Our Lord is true in every place."
You have freed Him from His Throne due to your ignorance.
And you have contained Him in another place.
Do not deny His existence by your statement,
"He is not inside us, nor is He outside the universes."
Allaah is the greatest, He uncovers what you have hidden;
And He is the one who spreads it to those who have eyes.
And Allaah is the greatest, He is free from resemblance (tashbeeh);
And free from likening (tamtheel) and from
Denial (ta'teel) which all amount to disbelief."

When you have retained knowledge of what has preceded, you will be capable – with the permission of Allaah (ﷻ) – to easily understand the *aayaat* of the *Qur'aan*, the Prophetic *ahaadeeth* and the *aathaar* of the *Salaf*

which are mentioned by the author in the book which you have in front of you, his *Mukhtasir*. You will be able to comprehend that their intended meaning is only the meaning that is well-known, confirmed and connected to Allaah (ﷻ). Indeed, it is His *'uluww* over His creation and His *istiwaa'* over His Throne in a manner that befits His magnificence. And you will be able to comprehend that along with that, He is not in a *jihah*, nor in a *makaan*. So Allaah is the Creator of everything, and from that is *al-jihah* and *al-makaan*. And He is free from any need for the *'aalameen* (worlds). And whosoever explains those two (*al-jihah* and *al-makaan*) with a negative meaning, then there is no caution from that, except that along with that it is not befitting to apply the words *al-jihah* and *al-makaan*, nor to affirm them, due to them not being mentioned in the Book and the *Sunnah*. So whoever attributes these two to Allaah, then He is in error with regards to the words, even if he desires by them to point out the Attribute of *'uluww* for Allaah. And if not, then he is in error with regards to the meaning as well, if he desires by that to contain Allaah (ﷻ) within an existent place, or to resemble (*tashbeeh*) Allaah (ﷻ) to His creation. Likewise, it is not permissible to negate their meaning absolutely, except after clarifying their intended purpose, because it could be in agreement with the Book and the *Sunnah*. This is because we know, and we have witnessed that those who negate these two (*al-jihah* and *al-makaan*) only mean to negate the Attribute of *al-'uluww* for Allaah (ﷻ), and they mean to attribute *tajseem* and *tashbeeh* to the Believers by it. Due to that, we see al-Kawtharee always revolving around this subject in his commentary. Rather, he is intent upon attributing *tajseem* to Shaykhul-Islaam Ibn Taymiyyah and his student Ibnul-Qayyim at every fitting moment. Then, the author of *Furqaanul-Qur'aan* followed him up in that in some places. He stated regarding one of them (p. 61) that Ibn Taymiyyah is Shaykhul-Islaam for the people of *tajseem*!

﴿ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ۝٣٣ ﴾

"And whosoever Allaah misguides, then there is no guide for him."
[Sooratur-Ra'd 13:33]

The people of innovation and the enemies of the *sunan* charge the *Ahlul-Hadeeth* with the likes of these ancient accusations ever since the differing broke out amongst them in some of the issues of *at-Tawheed* and the Attributes of Allaah. And you shall see in the biography of Imaam Abee Haatim ar-Raazee (ﷺ), that he said, "And the distinguishing sign of the people of innovation is that they find fault with the *Ahlul-Athar*. And the distinguishing sign of the *Jahmiyyah* is that they call *Ahlus-Sunnah*: *Mushabbihah*. And the distinguishing sign of the *Qadariyyah* and the *Mu'tazilah* is that they call *Ahlus-Sunnah*: *Mujbirah* (those who believe they are compelled to act and have no free will). And the distinguishing sign of the *Zanaadiqah* (heretics) is that they call *Ahlul-Athar*: *Hashawiyyah* (worthless ones)."[81]

And there is their fabrication upon Shaykhul-Islaam Ibn Taymiyyah, that he spoke after relating the statement of the Prophet, "Allaah descends to the lowest heaven…" They say that he said, "Like this descent of mine." This fabrication is well-known. Indeed, it has been clarified as being complete falsehood by my teacher through *ijaazah* (permission), Shaykh Raaghib at-Tabbaakh in some of the issues of the *al-Majma'ul-'Ilmee* magazine of Damascus. Then, our colleague, al-'Allaamah, Shaykh Muhammad Bahjatul-Baytaar did likewise in his book, *Tarjumah Shaykhul-Islaam Ibn Taymiyyah*.[82]

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[81] Refer to *Mukhtasirul-'Uluww* (p. 207).

[82] Ibn Batootah (d.779H) alleges in his *Rihlah* (1/110), "I was present in Damascus on Friday where he (Ibn Taymiyyah) was admonishing and reminding the people from the pulpit of the congregational mosque. During his speech, he said, "Indeed, Allaah descends to the lowest heaven of the world just as I am descending now." He then descended one step of the pulpit ... " The falsehood of this claim can be shown from a number of angles:

Firstly: This contradicts the *madhhab* of Shaykhul-Islaam Ibn Taymiyyah concerning the *Sifaat* (Attributes) of Allaah - ﷻ - which was the same *madhhab* as that of the *Salafus-Saalih*, being built upon the saying of Allaah – ﷻ,

And from the most evil is that which some of them have fabricated upon al-Imaam, Shaykhul-Islaam Abee Ismaa'eel al-Harawee al-Ansaaree. It

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﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴾

"There is no likeness unto Him, and He is the All-Hearer, the All-Seer."
[Sooratush-Shooraa 42:11]

So Allaah's Attribute of *an-Nuzool* (Descending) is affirmed in a manner that befits His Majesty and Perfection, but it is not like the descending of any of His creation. Indeed, throughout his writings concerning Allaah's *Sifaat*, Ibn Taymiyyah clearly states the forbiddance of likening Allaah to His creation.

Ibn Taymiyyah says in *at-Tadmuriyyah* (p. 20), "It is a must to affirm that which Allaah affirms for Himself, whilst negating any likeness to Him with His creation... Whosoever says, "His knowledge is like my knowledge, His Power is like my power, or Love like my love, or Pleasure like my pleasure, or Hand like my hand, or *Istawaa* (Ascending) like my ascending," - then he has resembled and likened Allaah to the creation. Rather, it is a must to affirm (Allaah's Attributes) without any resemblance, and to negate (what Allaah negates for Himself), without *ta'teel*."

Ibn Taymiyyah said in *Majmoo'ul-Fataawaa* (5/262), "Whosoever considers the Attributes of Allaah to be like the attributes of the creation - such that the *Istawaa* (Ascending) of Allaah is like the ascending of the creation, or His *Nuzool* (Descending) is like the descending of the creation, or other than that - then he is a deviated innovator."

Secondly: It is not possible that Ibn Batootah witnessed Ibn Taymiyyah deliver this speech, since Ibn Batootah clearly states in his *Rihlah* (1/102) that he entered Damascus on the 9th of *Ramadaan* in the year 728H. However, Shaykhul-Islaam Ibn Taymiyyah was - before, during and after that time - in prison. Ibn Katheer states in *al-Bidaayah wan-Nihaayah* (14/135) that Ibn Taymiyyah was imprisoned on the 6th of *Sha'baan* in the year 728H and remained there until his death on the 20th of *Dhul-Qa'dah*, 728H.

Thirdly: Ibn Taymiyyah - ﷺ - has a separate book concerning the *hadeeth* of Allaah's Descending, entitled *Sharh Hadeethin-Nazool*. In it there is no trace whatsoever of the *tashbeeh* and *tamtheel* - that he has falsely been accused of.

Fourthly: Shaykhul-Islaam Ibn Taymiyyah never used to give admonitions to the people from the pulpit, rather he used to sit upon a chair. Al-Haafidh adh-Dhahabee said, "And he became very famous and well-known, and he started giving *tafseer* of the Mighty Book from his memory, on Fridays, sitting upon a chair." Refer to *Tarjumah Shaykhul-Islaam Ibn Taymiyyah* (p. 47-48).

is that which was mentioned by al-Haafidh, the author of his biography from *Tadhkiratul-Huffaadh* (3/358),

"When the ruler, Alab Arsalaan of Herat came to some of his tribunals, the scholars of the country and his leaders were gathered. So they entered upon Abee Ismaa'eel and greeted him and said, "The ruler has arrived, and we made a firm resolution to go out to him and greet him. So we loved that we would begin by greeting you." And they had carried with them an idol made from brass, and they placed it in the *mihraab* (niche) below the prayer rug of the Shaykh. So they left whilst the idol stood in his secluded room. So they entered upon the ruler and sought salvation from al-Ansaaree claiming that he was a *mujassim* and that he has left an idol in his *mihraab* claiming that it was an image of Allaah! And they claimed that if the ruler sent someone out there, he would find it! So this was a grave issue for the ruler, and he sent a servant boy and a group of people along with him. So they entered the house and proceeded straight for the *mihraab*. So they took the idol and the servant boy returned back with it. So the ruler sent those who were present to bring al-Ansaaree. So he came and he saw the idol and the scholars. So the ruler was extremely angry with him. So the ruler said to him, "What is this?!" He said, "This is a yellow idol resembling a doll." He said, "I am not asking you about that." He said, "Then what are you asking me about?" He said, "These people claim that you worship this and that you say that this is an image of Allaah!" So he replied in his own defence with a loud voice, "How free is Allaah from all imperfections! Indeed, this is a great slander!" So it occurred to the ruler in his heart that these people had lied upon him. So he commanded al-Ansaaree and had him taken out to his house in nobility. And he said to them, "Were you truthful with me?" And when he threatened them, they said, "In the hand of this man, we were in trials, due to him overpowering us amongst the common-folk. So we wanted to cut off his evil from us!" So he commanded them, took charge of each of them and seized them."

And in conclusion I shall quote to the noble readers a beneficial chapter from the speech of al-Imaam Abee Muhammad al-Juwaynee (d.438H) which is found in his last treatise, *al-Istiwaa' wal-Fawqiyyah*. I quote it because it brings this issue closer to the understandings,

"There is no problem in the people of knowledge ruling with that which is required by architecture, and its ruling is correct because it comes with evidence. The one who is proficient in it will not deny that the earth is inside the upper world, and the roundness of the earth in the middle part of the sky is like the hub of a wheel inside the wheel. And the heavens cover it from all sides. And the lower part of the world is the inner round part of the earth, and it is the center. So it is the utmost lowest part and the bottom. Anything outside of that is not called below (*taht*). Rather, it cannot be below, it is above (*fawq*). So if we were to make an incision into the earth towards the centre, and that is towards the lowest part of the earth, this incision would be going towards the direction of *fawq* (above). And if we were to carry the incision towards the direction of the heavens from that other direction (i.e. the lowest part of the earth), we would be heading towards *fawq* (above).[83]

And the evidence for that occurs when we take a traveller who travels upon the surface of the earth from the direction of the east to the direction of the west. And as long as he is travelling, he is travelling by foot upon the surface, all the way until he comes back to his starting point, and he cuts into it and looks at that which is below him, then he will realize that the entire time, the earth was below him and the heavens were above him. So the heavens that he perceives to be below the earth are actually above the earth, not below it. This is because the heavens are above the earth in essence. So how are the heavens above the earth from every direction?"

[83] I say: Indeed, the likes of this was mentioned by Shaykhul-Islaam Ibn Taymiyyah in his treatise, *al-'Arshiyyah*.

He said, "So if this body (*jism*) – and it is the heavens – is above the earth in its essence, then how can the One whom there is nothing similar to not be above everything in His Essence (*dhaat*)? It is as Allaah (ﷻ) said,

﴿ سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ۝ ﴾

"Glorify the Name of your Lord, the Most High."
[Sooratul-A'laa 87:1]

Indeed, the mention of *al-fawqiyyah* has been mentioned repeatedly in the Glorious *Qur'aan*,

﴿ يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ ﴾

"They fear their Lord who is above them."
[Sooratun-Nahl 16:50]

This is because His (ﷻ) *fawqiyyah* and His *'uluww* over everything is essentially for Himself. So He is *al-'Alee* (the Most High) in His Essence. And *al-'uluww* is an Attribute that is befitting for Him, just as *sufool* (lowness), *rusoob* (sinking) and *inhitaat* (being surrounded) in essence is for the universes which are tied to His *ruboobiyyah* (Lordship), His magnificence and His *'uluww*. And *al-'uluww* (highness) and *as-sufool* (lowness) are a boundary between the Creator and the creation. The creation becomes distinguished thereby from Allaah (ﷻ) who is *al-'Alee* (the Most High) in His Essence. And He is as He was before He created the universes, and there is nothing other than Him except that it is excluded from Him in His Essence. And He is free from all imperfections, far exalted over His *'Arsh* (Throne). He manages the entire affair from the heavens to the earth. Then the affair rises up to Him. So He gives life to this one and grants death to that one. He makes this one ill and He cures that one. He grants honour to this one and debases that one. He is the Ever-Living, the One who sustains and protects. He is self-sufficient and everything else relies upon Him.

So may Allaah have mercy upon the servant whom this treatise reaches and he does not meet it with rejection. And he is in need of his Lord with regards to unveiling the truth and he requests this in the latter part of the night and in the early mornings. And he reflects upon the texts pertaining to the Attributes. And he thinks with his intellect about their revelation and about the meaning that they were revealed with. And he thinks about what is required from the creation after knowing them. And the one whose heart Allaah opens up will come to know that there is no intended purpose for the Attributes, except recognition of the Lord (ﷻ) through them and to turn one's attention towards Him through them. One must affirm them in a true and unique sense, as befits His Majesty and Magnificence; without *ta'weel,* nor *ta'teel,* nor *takyeef,* nor *tamtheel,* nor *jumood* (solidity), nor *wuqoof* (affirming the wording of the Attributes, but halting at their meanings). So in that is clarity for whosoever reflects and sufficiency for the one who remains patient, if Allaah so wills." And he – may Allaah (ﷻ) bestow mercy upon him and reward him with clear goodness – spoke of the signs of this *'aqeedah* in the heart of the Believer,

"When the servant believes with certainty that Allaah (ﷻ) is above the heavens, exalted above His Throne, without any *hasr* (being encompassed by something) nor asking about the *kayfiyyah* (modality). And when the servant believes with certainty that His Attributes are now as they were before, then his heart will face the *Qiblah* in his Prayer and turn its attention towards Allaah and supplicate to Him. And the one who does not know that his Lord is above the heavens over His Throne, then he remains in futility, he does not know any respect for his Deity. However, if he knows Him through His Hearing, Sight and infiniteness, but these things exist without the certainty, then this is deficient knowledge, contrary to the one who knows that the deity that he worships is far above all things. So when he enters into the Prayer and pronounces the *takbeer,* his heart faces the direction of the heavens and it has freed his Lord (ﷻ) from *al-hasr* (being encompassed by something) and singled Him out, just as He was singled out in His infiniteness and eternality. The servant must know that these directions

are from our limitations and requirements, and it is not possible for us to gesture towards our Lord in His infiniteness and eternality except with them. This is because we are newly invented beings, and it is inevitable that a newly invented being must gesture towards a direction. So this gesture is towards his Lord, in a manner that befits His Majesty, not as is imagined that Allaah is part of His creation. And the servant believes that despite His *'uluww*, Allaah is close to His creation. He is with them in His Knowledge, Hearing and Sight, and He encompasses the creation with His Capability and Will. And His Essence (*dhaat*) is above everything, over the Throne.

So when the heart of the servant realizes that in the Prayer or it comes to his attention, then his heart becomes lit up and shines. And it becomes illuminated with the lights of knowledge and *eemaan* and its lamp beams with radiance upon his intellect, spirit and soul. So due to that, his chest is broadened, his *eemaan* is strengthened and his Lord is free from the Attributes of His creation in terms of *hasr* (being encompassed by something) and *al-hulool* (incarnation). And at that moment he shall taste something from the tastes of the predecessors who were close to Allaah, contrary to the one who does not know the direction of his *ma'bood* (deity). So he will be like the slave-girl through whom Allaah taught. So she said, "Above the heavens." She knew that He was above the heavens. So '*fee*' (in) can come with the meaning of '*'alaa*' (above). So the slave-girl was more knowledgeable than the one who does not know the direction of his *ma'bood*. So he will not cease to oppress his heart, it will not be lit up with the radiance of knowledge and *eemaan*.

So whoever has denied this statement, then let him now believe in it. And let him experience and let him look with his heart towards his Master who is above His Throne. He has sight from an angle and he is blind from an angle. He has sight from the angle of affirmation, existence and realization, and he is blind from the angle of limitation, confinement and asking how. So when he does that, he will find its fruit if Allaah so wills. And he will find its light and its blessing, in this life and in the Hereafter.

﴿ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾ ﴾

"And none can inform you like the One who is All-Aware."
[Soorah Faatir 35:14]

And Allaah is free from all imperfections, the Grantor of success and the Supporter."

Muhammad Naasirud-Deen al-Albaanee
8th of *Jumaadal-Oolaa,* 1392H
Damascus

Appendix III: Establishing the Obligation of *Salafiyyah*[84]

Question 1: What is *Salafiyyah*? Is it obligatory to traverse its *manhaj* (methodology) and to hold onto it?

Answer 1: *Salafiyyah* is to traverse upon the methodology of the *Salaf* from the Companions, the *taabi'een* and the virtuous generations in *'aqeedah*, understanding and manners. It is obligatory upon the Muslims to traverse this *manhaj* (methodology).[85]

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[84] The following is taken from *al-Ajwibatul-Mufeedah* (p. 103-105); Shaykh Saalih Ibn Fawzaan said on (p. E) of this book, "The praise is for Allaah, and may Prayers and Peace be upon our Prophet, Muhammad, and upon his Family and his Companions. To Proceed: So I approve the publishing of *al-Ajwibatul-Mufeedah 'an As'ilatil-Manaahijil-Jadeedah* which contains my answers and notes from the brother, Jamaal Ibn Fareehaan al-Haarithee. And I hope that it is of benefit in explaining aspects of the truth which have been hidden from some of the people today. And may the Prayers and Peace of Allaah be upon our Prophet, Muhammad, his Family and his Companions. Signed: Saalih Ibn Fawzaan Ibn 'Abdullaah al-Fawzaan 18/4/1417."

[85] Salafiyyah is not a *hizb* (party) from the *ahzaab* (parties) as some think and propagate. Rather, it is an ascription to the *Salafus-Saalih* and following their *manhaj*, as the Shaykh – may Allaah preserve him – has stated. This is because they – that is, the Companions – are as Ibn Mas'ood described them in his statement, "Whoever wishes to follow someone, then let him follow one who has already died. Since those that are living are not safe from the *fitnah* (trial, discord). These are the Companions of the Messenger of Allaah (ﷺ), the people with the most righteous of hearts, and the most earnest of them in knowledge, and the least of them in hypocrisy," may Allaah be pleased with them. Refer to *Jaami' Bayaanul-'Ilm wa Fadlihi* (p. 49), *Mishkaatul-Masaabeeh* (no. 193) and *al-Hilyah* (1/305) of Aboo Nu'aym.

Allaah the Exalted said,

﴿ وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ
عَنْهُمْ وَرَضُوا۟ عَنْهُ ﴿١٠٠﴾ ﴾

"And the foremost from amongst the emigrants (*muhaajireen*) and the helpers (*ansaar*), and those who followed them in goodness. Allaah is pleased with them and they are pleased with Him."
[Sooratut-Tawbah 9:100]

And,

﴿ وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا
بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ ﴿١٠﴾ ﴾

"And those who came after them saying, 'Our Lord, forgive us and our brothers who proceeded us in faith. And do not place enmity in our hearts for the Believers."
[Sooratul-Hashr 59:10]

And the Prophet (ﷺ) said, "Hold firmly to my *Sunnah* and the *Sunnah* of the Rightly-Guided Caliphs after me. Hold onto it with your molar teeth. And beware of newly invented affairs, since every newly invented affair is an innovation, and every innovation is misguidance and every misguidance is in the Fire."[86]

Question 2: Is a person who calls himself *Salafee* to be referred to as a *Hizbee* (bigoted partisan)?

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[86] *Saheeh*: It has been authenticated due to its numerous routes. It is related by Ahmad (4/126), at-Tirmidhee (no. 2676), al-Haakim (1/96) and by al-Baghawee in *Sharhus-Sunnah* (1/105).

Answer 2: If calling oneself *Salafee* is done truthfully, then there is no harm.[87] As for when it is just a claim, then it is not permissible to ascribe

[87] Shaykhul-Islaam Ibn Taymiyyah (d.728H) – ﷺ – said in *al-Fataawaa* (4/149), "There is no blame upon the one who makes apparent the *manhaj* of the *Salaf* and affiliates himself with it and ascribes himself to it. Rather, it is obligatory to accept that from him by agreement. Since the *madhhab* of the *Salaf* is nothing, except the truth." I say, reflect – dear reader – upon the speech of Shaykhul-Islaam which took place eight generations ago. It is as if he were refuting one of the modern day people to whom knowledge is attributed; and he says, 'Whosoever makes it obligatory upon the people that he must be either an *Ikhwaanee, Salafee, Tableeghee,* or *Suroore e,* then he must seek repentance. And if he does not do so, then he must be killed.' He ('Aa'id al-Qarnee) said it in a cassette that is widely spread amongst the youth, under the title, *Firra minal-Hizbiyyah Firaaraka minal-Asad.* [Note: After completing this book, some papers containing some of the recantations of 'Aa'id al-Qarnee reached me. So I found amongst his recantations that he recanted from this error. So it is due to justice and fairness that we mention this recantation from him. So he says, "Fourteen: Indeed, I said in a cassette, *Firra minal-Hizbiyyah Firaaraka minal-Asad,* "Whosoever makes it obligatory upon the people that he must be either an *Ikhwaanee, Salafee, Tableeghee,* or *Surooree,* then he must seek repentance. And if he does not do so, then he must be killed." So this was an error in expression from me, and I seek refuge in Allaah from it. I meant that whosoever does that, then he has legislated into the Religion of Allaah. However, it was incorrect whatever the case may be, and I excuse myself from it. And I believe that the *madhhab* of the *Salaf* is the correct *madhhab* which it is obligatory to follow and be guided by and to traverse." End of quote from the papers.]

So I say, how free is Allaah from all imperfections! How he has granted himself the privilege of gathering the true *Salafee* methodology along with these methodologies and innovated, false and astray sects! Our question to this one who lives in the country of *Tawheed* is – and he holds a Masters degree in *Hadeeth* – that if you are not *Salafee,* then what are you? Indeed, al-'Allaamah 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz – the Muftee of Saudi Arabia – was asked, 'What do you say about the one who calls himself '*as-Salafee*' and *al-Atharee,*' is this a term of commendation?' So his eminence – may Allaah preserve him – replied, "If he is truthful in saying that he is *Atharee* or *Salafee,* then there is no problem. This is like what the *Salaf* used to say, 'So and so is *Salafee,* or so and so is *Atharee.*' This is a term of commendation from which there is no escape, rather it is a term of commendation that is obligatory." From the lecture entitled, *Haqqul-Muslim* which took place on 1/16/1413H in Taa'if.

And Shaykh Bakr Aboo Zayd says, "If it is said, '*Salaf*' or '*Salafiyyoon*' or 'upon the path of *Salafiyyah,*' then this is an ascription to the *Salafus-Saalih*: all of the Companions – ﷺ

oneself to *Salafiyyah* whilst one is upon other than the *manhaj* of the *Salaf*. So the *Ashaa'irah* for example, say, 'We are *Ahlus-Sunnah wal-Jamaa'ah*,' yet this is not correct because that which they are upon is other than the *manhaj* of *Ahlus-Sunnah wal-Jamaa'ah*. Likewise, the *Mu'tazilah* call themselves *Muwahhideen* (people of *Tawheed*).

'Everyone ascribes themselves to Laylaa;
Yet Laylaa does not affirm that for anyone.'

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radiyallaahu 'anhum. So whosoever follows them in goodness, not those who were led astray by desires, and those who are firmly established upon the *minhaaj* (methodology) of Prophet-hood; they are attributed to their *Salafus-Saalih* in that. So it is said about them, '*as-Salaf*' and '*as-Salafiyyoon*' and their term of affiliation is '*Salafee*.' So this term *Salaf* refers to the *Salafus-Saalih*. So this is a term that generally refers to anyone who follows the way of the Companions – *radiyallaahu 'anhum* – even if he is in our age, and so on. And this is how the people of knowledge have understood this term. Therefore, this is an ascription that does not have any aspect that departs from the requirements of the Book and the Sunnah. It is a term of affiliation that does not separate from the first generation for one moment. Rather, it is from them and to them. As for the one who opposes them with a particular name or custom, then no, even if he lived amongst them and in their time." End of quote from the book, *Hukmul-Intimaa'* (p. 36). I say, this term has occurred continuously in the books of biography. So Imaam adh-Dhahabee (d.748H) said concerning the biography of Muhammad Ibn Muhammad al-Bahraanee, "He was a good *Salafee* with respect to the Religion." Mu'jamush-Shuyookh (2/280). And he said in the biography of Ahmad Ibn Ni'mah al-Maqdisee, "He was upon the *'aqeedah* of the *Salaf*." *Mu'jamush-Shuyookh* (1/34). So the ascription to the *Salaf* is an ascription from which there is no escape, until the true *Salafee* is distinguished, and until the affair is no longer covered up for anyone who wishes to follow them. So the deviant *madhaahib* are many and the partisan groups that are misguided and misguiding others. So the people of the truth openly announce their affiliation to the *Salaf* in order to free themselves from those who oppose them. And Allaah the Exalted says about His Prophet and the Believers,

﴿ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ ﴿٣٣﴾ ﴾

"And who is better in speech than the one who calls to Allaah, does righteous deeds and says, 'I am from amongst the Muslims.'"

[Soorah Fussilat 41:33]."

So the one who claims that he is upon the *manhaj* of *Ahlus-Sunnah wal-Jamaa'ah* must follow the way of *Ahlus-Sunnah wal-Jamaa'ah* and leave off its opponents. As for the one who wishes to 'combine between the lizard and the fish,' as they say; then that is to say, the one who does not differentiate between the land and the sea. So it is not possible to combine between water and fire. So the *madhhab* of *Ahlus-Sunnah wal-Jamaa'ah* cannot be combined with the *madhhab* of those who oppose them, such as the *Khawaarij*, the *Mu'tazilah* and the *Hizbiyyeen* from amongst those who call themselves 'modern Muslims.' They are those who wish to unite the misguidance of the people of this age with the *manhaj* of *Salaf*. So, 'the latter part of this *Ummah* will not be corrected, except by that which corrected its former part.'[88]

So the outcome is that it is inevitable to distinguish the affairs and clarify them.

[88] Translator's Note: This statement is derived from the Imaam of *Daarul-Hijrah*, Maalik Ibn Anas (d.159H) –ﷺ– when he said, "Whosoever introduces into Islaam an innovation, and holds it to be something good, has indeed alleged that Muhammad (ﷺ) has betrayed his message. Read the saying of Allaah (ﷻ):

﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَـٰمَ دِينًا ۚ ﴿٣﴾ ﴾

"This day I have perfected your Religion for you, completed My favour upon you and I have chosen for you Islaam as your Religion."
[Sooratul-Maa'idah 5:3]

So that which was not part of the Religion at that time, cannot be part of the Religion today. And the last part of this *Ummah* cannot be rectified, except by that which rectified its first part."

Appendix IV: Questions & Answers concerning *ad-Da'watus-Salafiyyah*[89]

All praise is for Allaah. May Peace and Blessings be upon the Messenger of Allaah, upon his family, his companions and upon all those who follow his guidance. To proceed:

Question 1: A questioner directs his questions towards Shaykh 'Ubayd al-Jaabiree and says: "When did *ad-Da'watus-Salafiyyah* first begin? Did *ad-Da'watus-Salafiyyah* begin - as some people claim - just two hundred years ago?

Answer 1: Shaykh 'Ubayd al-Jaabiree began answering the question by first praising Allaah saying, "All praise is for Allaah, the Lord of all the Worlds. The good end (or Paradise) is for the pious. I bear witness that there is no deity worthy of worship in truth, except Allaah, who is alone without a partner, the true deity of the first creation and the true deity of the last creation. And I further bear witness that Muhammad is His servant and Messenger and His chosen, reliable, faithful servant, may the Peace and Blessings of Allaah be upon him and his family and upon his good and pure Companions. To proceed:

I will first speak about the meaning of (the word) *Salafiyyah*. What is *Salafiyyah*? The linguistic meaning of *Salafiyyah* refers to those who have preceded us. So the *Saalif* (the singular of *salaf*) means predecessor. And the meaning of the verb *salafa* means to be past, bygone or to precede. And the legal Islaamic meaning of the word *Salafiyyah* is everyone who preceded us after the Messenger of Allaah (ﷺ) from the Companions and

[89] Answered by Shaykh 'Ubayd Ibn 'Abdullaah al-Jaabiree, one of the scholars of al-Madeenah

all those who followed them in righteousness and piety, following the *Qur'aan* and the authentic *Sunnah* (whoever does that) then he is *Salafee.*

So based upon this, *ad-Da'watus-Salafiyyah* is the *da'wah* of the people to act in accordance with that which the Messenger of Allaah (ﷺ) was upon and that which his Companions were upon after him, from worshipping Allaah with sincerity and acting in accordance with the *Qur'aan* and the *Sunnah* in worship, as well as in our day, with regards to behaviour in our association with others. This is *Salafiyyah.*

As for (answering your question) when did *ad-Da'watus-Salafiyyah* begin, then this requires the explanation of two things:

> Firstly, *ad-Da'watus-Salafiyyah* is the pure Religion which calls to *Tawheed* and sincerity of worship. It is the *da'wah* or the call to belief in Allaah, His Angels, His Books, His Messengers, the Day of Judgement, and belief in *Qadar* (pre-Decree). Therefore, *ad-Da'watus-Salafiyyah* is the *da'wah* of all of the Prophets, from Nooh who was the first Prophet, all the way to Muhammad (ﷺ) who was the last and final Prophet and Messenger to be sent to mankind. May Peace and Blessings be upon them all. Therefore, the history of *ad-Da'watus-Salafiyyah* begins with the first Prophet. It can even be said that *ad-Da'watus-Salafiyyah* begins with Aadam (*'alayhis salaam*) because it is the pure Religion. And *ad-Da'watus-Salafiyyah* is understanding the *Qur'aan* and the *Sunnah* as Allaah and His Messenger (ﷺ) have commanded us to do so. And it is doing what Allaah and His Messenger have commanded us to do, desiring the reward that is with Allaah. And it is staying away from that which Allaah and His Messenger have prohibited, fearing the Punishment of Allaah. So the history of *ad-Da'watus-Salafiyyah* is not something that can be limited to one hundred years or two hundred years or five hundred years. The only thing that can be limited to any specific time period are the activities of certain astray *da'wah* groups such as the *Ikhwaanul-Muslimeen* and *Jamaa'atut-Tableegh* and the

Surooriyyah/Qutubiyyah and other than them from the *da'wah* groups that have recently arisen. That was the first thing I wanted to explain clearly.

As for the second thing, *ad-Da'watus Salafiyyah* was not founded by any specific person. And perhaps this is the reason why people ask, 'when did *ad-Da'watus-Salafiyyah* begin'. So I say that *ad-Da'watus-Salafiyyah* was not founded or established by any one specific person. Rather the Prophets and Messengers (*'alayhimus salaam*) were sent with this *da'wah* by Allaah, the Glorified and Exalted. Therefore my son, the origin of the *Da'watus-Salafiyyah* is the text (the *Qur'aan* and the *Sunnah*) and *Ijmaa'* (consensus of the scholars) and its origin is not based upon a simple notion, concept or opinion. So the leaders of *ad-Da'watus-Salafiyyah* are the Prophets (*'alayhimus-salaam*) and they are the Imaams of creation. And then, after them are the Companions of the Prophets. And after them are the scholars. Just as we find in an authentic *hadeeth*, "The leaders of the Children of Israa'eel were prophets and every time a prophet was killed (*halaka*), another prophet came after him, and there is no Prophet after me."[90] So Allaah has rendered the leadership of this *Ummah* in the hands of the scholars.

And the scholars are those who are described and known to have knowledge and they explain matters of religion based upon the *Qur'aan* and the *Sunnah*. And they explain and solve any problems or difficulties that they encounter in understanding the texts (of the *Qur'aan* and *Sunnah*) by utilizing the *Seerah* (biographies) of the *Salafus-Saalih* (Righteous Predecessors) from the Companions (*radiyallaahu 'anhum*) and the scholars of the *Taabi'een* (the generation after the Companions), as well as the scholars of the three preferred generations which are the best

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[90] Related by Muslim (6/17).

of people as the Messenger of Allaah (ﷺ) said, "The best of people are my generation, then those after them, then those after them."[91]

Therefore, it is not correct to say that *Salafiyyah* is a notion or thought or a concept that someone came up with because *ad-Da'watus-Salafiyyah* was not founded or established by any one individual, rather this *da'wah* is what the Prophets and Messengers came with, then those who came after them from the Companions of the Prophets and Messengers, then those who called to the Religion of Allaah upon knowledge thereafter. They are the ones who call to *ad-Da'watus-Salafiyyah*. So from amongst the *Salafees* of the *Ummah* of Muhammad (ﷺ) there were four that Allaah decreed to be renewers of *ad-Da'watus-Salafiyyah*:

Imaam Ahmad Ibn Hanbal (d.241H). He renewed *ad-Da'watus-Salafiyyah* amongst those Muslims who were tested with the statement that the *Qur'aan* is created. Imaam Ahmad and those with him in spreading *ad-Da'watus-Salafiyyah* - and he was the best of them and most patient of them and the strongest of them - until Allaah healed the *Ummah* through him. He explained to the people that the *Qur'aan* was the uncreated Speech of Allaah revealed from Him. And that Jibreel came down with it to Muhammad (ﷺ).

The second renewer was **Shaykhul-Islaam, al-Imaam Ahmad Ibn Taymiyyah (d.728H).** Whoever reads his book, and from them is *Majmoo'ul-Fataawaa*, then he will see how Shaykhul-Islaam advises with the *Sunnah* and opposes innovation (in matters of Religion) and how he exerted himself in clarifying the *Sunnah* and educating the people. However, these two Imaams, Imaam Ahmad Ibn Hanbal and Ahmad Ibn Taymiyyah - may Allaah have mercy upon them both - did not have a country behind them helping them and defending them.

The third renewer of *ad-Da'watus-Salafiyyah* was **Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab (d.1206H)** and with him was his

[91] Related by al-Bukhaaree (no. 2652) and Muslim (no. 2533)

brother in Islaam, al-Ameer Muhammad Ibn Sa'ood (*rahimahullaah*). Muhammad Ibn 'Abdul-Wahhaab explained the Religion with his tongue and his brother Muhammad Ibn Sa'ood helped him with the sword and the spear. So a country, founded upon *Tawheed*, sprang up in the heart of Najd and then there came about some dissension and breaking apart and weakness, until Allaah brought the fourth renewer.

And he was **Imaam 'Abdul-'Azeez Ibn 'Abdur-Rahmaan Ibn Faysal** and those with him from amongst the Imaams of the *Da'wah*. And during their time was the fourth revival. And we, all praise is due to Allaah, live under the shade of a country founded upon *Tawheed* in the shade of the fourth revival, and we ask Allaah to complete this blessing upon everyone. And perhaps here ends our answer to your first question, O gathering of British students.

Question 2: May Allaah preserve and may Allaah reward you Shaykh. The brother asks: Some of the people say that most of the scholars of Islaam had a *madhhab* (school of Islaamic Jurisprudence) that they adhered to, such as Imaam al-Bukhaaree and Ibn Taymiyyah and Imaam Aboo Haamid al-Ghazzaalee, therefore the *manhaj* (methodology) of the *Salafiyyeen* today is a methodology that differs from the methodology of the scholars of the past because the *Salafiyyeen* of today urge the people not to have a *madhhab*. Is this true?

Answer 2: The answer to this question is a multi-faceted answer:

Firstly: What is the difference between simply having a *madhhab* and blindly following or fanatically adhering to a *madhhab*? It is necessary that we differentiate between the two so that the issue does not remain vague, unclear or confusing. And so the matter becomes very clear, because the person who simply takes a certain *madhhab*, such as the Hanbalee *Madhhab* or the Shaafi'ee *Madhhab* or the Hanafee *Madhhab* or the Maalikee *Madhhab* is not faulted for having taken a *madhhab*. In fact, many of the greatest Imaams and scholars of Islaam - who were known

for their vast knowledge - took a *madhhab* and were associated with a *madhhab*. Some of them were *Ahnaaf* (followers of the *Hanafee Madhhab*) and some of them were *Mawaalik* (followers of the *Maalikee Madhhab*) and some were *Shawaafee* (followers of the *Shaafi'ee Madhhab*) and some were *Hanaabilah* (of the *Hanbalee Madhhab*) and no one disapproved of this. That is because their having taken a *madhhab* or being associated with a particular *madhhab* did not prevent them from seeking *daleel* (proofs and evidences for issues of *fiqh*), rather they would use *daleel* (proofs and evidences) no matter where they came from after *ijtihaad* (exerting oneself in trying to find the correct answer). And if they did not find the correct answer or the correct answer eluded them, then they would act according to what they considered to be the strongest position in their particular *madhhab*. And they would not rule out or prohibit benefiting from other *madhhabs*. So they were not strict adherents to any particular *madhhab* as will become clear, rather they were simply associated with (*muntasib*) a *madhhab*. As for the one who strictly adheres to a *madhhab* or fanatically adheres to a *madhhab* such as the one who will never depart from those positions that are a part of his *madhhab*, then he is the one who adheres to a *madhhab* in a blameworthy and disliked manner. And this type of adherence to a *madhhab* is disliked and criticized by the scholars including the Imaams of the four *madhhabs*, because all of them agreed that if anything they said contradicted the *Qur'aan* and the *Sunnah*, then it should be rejected. That is because such strict adherence to any particular *madhhab* is actually a form of obscurement and separation from the *Qur'aan* and the *Sunnah*! So saying only that which the Imaam of his particular *madhhab* says or saying only that which the people of his particular *madhhab* say is detested and it is blind following. And it is *haraam* (unlawful) for the one who has the ability to seek *daleel* (proofs and evidences from the *Qur'aan* and the *Sunnah*). I am not going to discuss here what is permissible, impermissible or *waajib* (obligatory) from *taqleed* (blind following) because we do not have enough time. So that is the first portion of the answer to your question.

Secondly: The questioner said that the scholars of old had *madhhabs* and he mentioned examples of the scholars of old such as Ibn Taymiyyah and

al-Bukhaaree and al-Ghazzaalee. As for al-Bukhaaree, then he never associated himself with any particular *madhhab* in any respect. Rather he was *mujtahid* (one capable of deducing legal rulings after thorough research) (*rahimahullaah*). And he was an Imaam from amongst the scholars of *Hadeeth* and there were many other scholars like him who did not associate themselves with any particular *madhhab* both before him and after him. As for Shaykhul-Islaam Ibn Taymiyyah, then whoever obtains his books and reads them and studies them earnestly and he is knowledgeable about the different sayings or opinions related to issues of *fiqh*, then he would see that Shaykhul-Islaam was *mujtahid mutlaq* (one absolutely capable of deriving rulings after thorough research), despite the fact that he was associated (*muntasib*) with the *Hanbalee Madhhab*. So he would offer as the strongest opinion, that which was in accordance with the *daleel* (proofs and evidences), even if it was from the statements of Imaams of other *madhhabs* such as the *Maalikee, Shaafi'ee* and *Hanafee Madhhabs*.

Thirdly: The third thing which I want to explain to you, O my sons, is that in the opinion of many of the people of knowledge, there is nothing wrong for the one seeking knowledge of the Religion or for one who is in the early stages of learning, there is nothing wrong with reading books of *fiqh* in one particular *madhhab* with the condition that he read the book with a very knowledgeable scholar who explains the *daleel* for the various opinions in the *madhhab*.[92] And then if he becomes mature and

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[92] Muhammad 'Eed al-'Abbaasee says concerning Shaykh Muhammad Naasirud-Deen al-Albaanee, "It is worth mentioning that this is the opinion of our teacher (*hafidhahullaah*) himself. He has mentioned, more than once, that what is obligatory on people in this age of ours, is that they start with learning *fiqh* by way of one of the four *madhaahib*, and that they study the religion from its books. Then, they should progress gradually in knowledge... Thus, our shaykh is of the view that this is the correct path, which it is possible to pursue in this age. [This is] because pursuing the obligatory path which the *Salafus-Saalih* were upon is impetuosity, and not possible today, because *mujtahid* scholars are not present among the people, and so they cannot teach them the *fiqh* of the Book [i.e. *Qur'aan*] and *Sunnah*. Thus, there are only two choices before people: Either they should be left without learning and understanding, and thus in blind aimlessness, or they should learn their religion and ➪

knowledgeable, and he has the ability to differentiate between the various statements regarding issues of *fiqh* and he has the ability to ascertain the strongest opinion along with its proofs and evidences, then it is no longer permissible for him to rigidly remain upon one particular *madhhab*. Rather it is *waajib* (obligatory) to seek the truth based upon *daleel* (proofs and evidences) however, if he is unable to come to a conclusion based upon *daleel* (proofs and evidences) that are available to him, then there is nothing wrong with taking the position of the *madhhab* he is associated with.

Fourthly: It seems from the end of the question, that there is a malicious plot against the *Salafiyyeen*. It is as if the questioners are saying that the *Salafiyyeen* do not respect the scholars or the Imaams and this is rash, unbalanced and foolhardy speech. It is not possible in this time of ours to blame all of the *Salafiyyeen* for the mistakes of some of them. Some of the *Salafiyyeen* have made mistakes, but to blame all of the *Salafiyyeen* for the mistakes of a few of them is unacceptable. Because included in the fundamental principles of *Salafiyyah* is love for the people of knowledge and respect for the people of knowledge and knowing and understanding their precedence and superiority and they do not regard anyone after the Messenger of Allaah (ﷺ) as being free from mistakes.

So it is as Imaam Maalik said, "In speech there is the acceptable and the rejected, except for the inhabitant of this grave (referring to the grave of the Prophet - ﷺ)."[93]

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gain understanding of its regulations by way of one of the four *madhaahib*. And, I do not doubt that this [latter] path is less harmful and less evil than the first path, and thus we advise people towards it and support it." Refer to *Bid'atut-Ta'assubil-Madhhabee* (2/112).

[93] This is well known among the later scholars to be a saying of Maalik. Ibn 'Abdul-Haadee declared it authentic in *Irshaadus- Saalik* (227/1); Ibn 'Abdil-Barr in *Jaami'ul-Bayaanil-'Ilm* (2/91) and Ibn Hazm in *Usoolul-Ahkaam* (6/145, 179) had narrated it as a saying of al-Hakam Ibn 'Utaybah and Mujaahid; Taqiyyud- Deen as-Subkee gave it, delighted with its beauty, in *al- Fataawaa* (1/148) as a saying of Ibn 'Abbaas, and then said, "These words were originally those of Ibn 'Abbaas and Mujaahid, from whom Maalik took them, and he became famous for them." It seems that Imaam Ahmad then took this saying from them, ➘

And Aboo Haneefah and ash-Shaafi'ee and Ahmad and others ordered the refutation of that which contradicts the *Qur'aan* and the *Sunnah*. And it is obligatory to return matters of difference of opinion to Allaah and His Messenger (ﷺ) as Allaah the Exalted says in His Book,

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ
فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ٥٩ ﴾

"O you who Believe! Obey Allaah and obey the Messenger and those in authority over you and if you disagree about anything, then return it to Allaah and His Messenger if you are indeed believers in Allaah and the Last Day. That is better and more suitable for a final determination."

[Sooratun-Nisaa' 4:59]

The scholars have said that the returning of an issue to Allaah means returning to His Book. And they have said that returning to His Messenger (ﷺ) means returning to the Messenger himself during his lifetime, and returning to his *Sunnah* after his death. So whether we differ in *Usool* (primary matters of Islaamic Jurisprudence) or *furoo'* (secondary matters of Islaamic Jurisprudence), then it is obligatory for us to return to the Book of Allaah and to the *Sunnah* of His Messenger (ﷺ). And whenever there is a clear text regarding an issue, even in *furoo'*, then it is obligatory to understand this issue in accordance with the text and to leave all of the other sayings and opinions regarding the issue. It is authentically reported that ash-Shaafi'ee said,

"The Muslims of my time were of unanimous opinion that the one who comes across an authentic *Sunnah* of the Messenger of Allaah (ﷺ), then it

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as Aboo Daawood has said in *Masaa'il* of Imaam Ahmad (p. 276), 'I heard Ahmad say, 'Everyone is accepted and rejected in his opinions, with the exception of the Prophet (*sallallaahu 'alayhi wa sallam*)."

is not permissible for him to disregard it for the statement of anyone else from amongst the people."[94]

And scholars other than ash-Shaafi'ee have said the same thing. So the scholars have denounced pure opinion. I will relate as an example, the comment of the great Imaam and great *taabi'ee* (member of the generation after the Companions), 'Amr Ibn Sharaaheel ash-Sha'bee who said,

"Be warned against comparison or estimation by analogy. I swear by the one in whose Hand my soul is, if you start using *qiyaas* (comparison by analogy), then you will begin making the unlawful, lawful and the lawful, unlawful. So, that which reaches you from that which was preserved by the Companions of the Messenger of Allaah (ﷺ), then take hold of it."

So perhaps I have answered the question, so let us move on to the next question.

Question 3: May the blessings of Allaah be upon you Shaykh. With reference to the answer to the pervious question, as for the person who cannot find a knowledgeable scholar to study a *madhhab* with, should he read the books containing the legal rulings of the major scholars of today and take from them what apparently agrees with the *daleel*?

Answer 3: For the beginner, it is not good for him to look into the lengthier books of *fiqh*. Rather, it is better for him to contact the people of knowledge or the most trustworthy people around him and the most superior of them. He should contact them and ask them for a legal ruling (*fatwaa*).

Question 3B: Do you mean the knowledgeable scholars of today?

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[94] Related by Ibnul-Qayyim in *I'laamul-Muwaqqi'een* (2/361) and by al-Fulaanee in *Eeqaadhul-Hammaam* (p. 68)

Answer 3B: Yes, such as Shaykh 'Abdul-'Azeez Ibn Baaz and Shaykh Muhammad Ibn Saalih al-'Uthaymeen and Shaykh Muhammad Naasirud-Deen al-Albaanee. And there are many others besides them for the one who has the ability to look into their books of *fataawaa,* then there is no harm. But as for the one who does not have the ability, then it is better for him not to do so. And if he is at a medium level of learning, then it is permissible for him to look at and read the books of *fataawaa.*

Question 4: May Allaah reward you and may Allaah preserve you. The questioner asks, what is *Tawheedul-Haakimiyyah*? And is *Tawheedul-Haakimiyyah* a category unto itself from amongst the well-known categories of *Tawheed*? And who was the first person to call to *Tawheedul-Haakimiyyah*?

Answer 4: Firstly, I will affirm what the people of knowledge have affirmed many generations before our time, and that is because many people maintain or allege that the division of *Tawheed* into three categories is something that Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab (*rahimahullaah*) made up. And some people go back a little further and say that it is something that Shaykhul-Islaam Ibn Taymiyyah made up. So they see that the division of *Tawheed* into the categories of *Tawheedur-Ruboobiyyah* and *Tawheedul-Uloohiyyah* and *Tawheedul-Asmaa' was-Sifaat* is simply technical terminology (*istilaah*) brought about by these two scholars, or that Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab followed Shaykhul-Islaam Ibn Taymiyyah in this, or they simply connect this to Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab. And they claim that there should be no dispute in matters of technical terminology. However, the truth regarding the division of *Tawheed* into three categories is that the scholars derived these categories of *Tawheed* several generations before Shaykhul-Islaam Ibn Taymiyyah. Therefore, this categorization of *Tawheed* into three categories is not something that Shaykhul-Islaam Ibn Taymiyyah came up with, nor is it

something that Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab came up with.[95]

Rather it is, according to what we know, something that Aboo Haneefah talked about and then his students followed him in this, such as Aboo Yoosuf. So whoever reads the works of these scholars will find that *Tawheed* was divided into three categories and these are the well-known categories today: *Tawheedur-Ruboobiyyah, Tawheedul-Uloohiyyah,* and *Tawheedul-Asmaa' was-Sifaat.* And these are three categories of *Tawheed* and no one fully appreciates that except the *Salafiyyeen, Ahlus-Sunnah wal-Jamaa'ah;* may Allaah make us and you from amongst them. The scholars established these categories of *Tawheed* based upon thorough study and thorough examination of the *Qur'aan* and the *Sunnah.* And *Tawheed* is the singling out of Allaah the Mighty and Majestic for worship, He alone has the ability to create and provide for His creation. And He alone has dominion over all things and He alone is the Manager of all affairs. This is the meaning of *Ruboobiyyah.* And also from the categories of *Tawheed* is the singling out of Allaah the Mighty and Majestic for worship and commanding the worship of Allaah alone and prohibiting the association of partners in worship with Allaah. This is *Tawheedul-'Ibaadah* or *Tawheedul-Uloohiyyah.* And the third category of *Tawheed* deals with the characteristics of Allaah the Glorified and Exalted, such as Hearing, Seeing, the two Hands, the Leg, the Foot, the Face, the Descension, the Ascension and His Highness over all of creation. These are all characteristics of Allaah so this matter of the division of *Tawheed* into three categories is not simply one of 'technical terminology', rather it is a matter which has been agreed upon and firmly established by thorough study and examination and continued acceptance over the generations. So verily the division of *Tawheed* into three categories is something which has been agreed upon. Having said

[95] To see the fallacy of this misconception and for an explanation of the three categories of *Tawheed,* refer to *al-Ibaanah 'an Sharee'atil-Firqatin-Naajiyah* (p. 693-694) of Ibn Battah (d.387H); *Kitaabut-Tawheed* of Ibn Mandah (d.395H) and *al-Hujjah fee Bayaanil-Mahajjah* (1/85, 1/111-113) of Abul-Qaasim al-Asbahaanee (d.535H).

that, it becomes clear to you that *Tawheedul-Haakimiyyah* and making it a fourth category of *Tawheed,* arguing that the three categories of *Tawheed* are only technical terms and that there is no dispute in matters of technical terminology is something new.

Tawheedul-Haakimiyyah is a newly invented terminology, invented by the *Ikhwaanul-Muslimeen* who started their claim in Egypt upon the hands of Hasan al-Bannaa. And it is said that he took the term from someone before him, I think his name is Ahmad as-Sukkaaree or another person, I forget his name now.

So the purpose behind this additional category is the *Takfeer* (declaring a Muslim to be a disbeliever) of the sinful rulers of the Muslims. Pay attention, the purpose behind this additional category of *Tahweed* is to make the *Takfeer* of the sinful rulers of the Muslims. As for the first person who spoke about *al-Haakimiyyah* without saying *'Tawheed' al-Haakimiyyah,* rather calling *al-Haakimiyyah 'Tawheed'* and rendering it from the categories of *Tawheed* is something invented by the *Ikhwaanul-Muslimeen.* As for the first person to present *al-Haakimiyyah* and openly come out with it, even though he did not call it *Tawheed,* but he openly proclaimed it and called to it in front of the masses of the people. He was a man called Dhul-Khuwaysirah at-Tameemee and he shouted it in the face of the leader of creation (*sayyidun-naas*), Prophet Muhammad (ﷺ). Pay attention, he shouted it and openly proclaimed it in the face of who? In the face of the leader of creation, Prophet Muhammad (ﷺ). And here is an example for whoever will take it for bad manners and shamelessness and impudence. And I will summarize the *hadeeth* for you in which the story of Dhul-Khuwaysirah is found. The *Hadeeth* is in *Saheehul-Bukhaaree* as well as other collections of *hadeeth.* 'Alee (*radiyallaahu 'anhu*) sent some gold to the Messenger of Allaah (ﷺ) from Yemen, so the Prophet divided the gold between four men. So some of the Companions of the Messenger of Allaah said, are you going to give the four men and leave us with nothing? So the Prophet (ﷺ) replied, "I am only trying to develop intimacy and friendship with them."

That was because they were new in Islaam and they were important influential men such as Ibnul-Warqah, Ibnul-Haabis, and 'Uyayyin Ibn Hasan whose previous name was Zayd al-Kheel. So the Prophet (ﷺ) wanted to develop intimacy and friendship with them through giving gifts in order to strengthen their Islaam so that they would become firm in Islaam, and so that they would help with the spreading of Islaam within their respective tribes as well as the neighbouring tribes. So the Companions of the Prophet (ﷺ) understood that and their hearts were pleasant and agreeable, they understood what the Messenger of Allaah was doing. So they were silent after that. However, Dhul-Khuwaysirah at-Tameemee said, "O Muhammad, be just!"

And in one of the narrations of the *hadeeth,* he said, "By Allaah, you did not make this division of wealth seeking the Face of Allaah!" So 'Umar (ﷺ) said, "O Messenger of Allaah, give me permission to strike his neck with the sword." And 'Umar wanted to do this in order to honour and protect the Prophet (ﷺ). However, the Messenger of Allaah (ﷺ) replied, "No. From the progeny of that man will come a people who will read the *Qur'aan*, yet it will not go below their necks."[96]

Therefore, the origin of *al-Haakimiyyah* first started with Dhul-Khuwaysirah at-Tameemee, the founder of the *Khawaarij.* And you have seen the rude and unseemly manner in which he addressed the Messenger of Allaah (ﷺ). After that, the *Saba'iyyah* followed Dhul-Khuwaysirah in this and the *Saba'iyyah* are followers of 'Abdullaah Ibn Saba' who was known by the name Sawdaa' (the blackened one) and he was a Jew from Yemen who outwardly pretended to accept Islaam, but inwardly he remained a disbeliever. He hated Islaam and entered into it in order to try to destroy it from within. He roused and agitated the weak minded against 'Uthmaan (ﷺ) by exploiting some mistakes that 'Uthmaan made. So he combined and enumerated these mistakes and he exaggerated and over-emphasized these mistakes under the pretense of commanding the good and forbidding the evil. So he used to say to his

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[96] Refer to *Fathul-Baaree* (12/283-302) and Muslim (no. 2316)

followers, 'Command the good and forbid the evil, until you win over the common folk.'

This culminated into the eventual assassination of 'Uthmaan (ﷺ). After that, the *Khawaarij* followed in the footsteps of Dhul-Khuwaysirah at-Tameemee, there came the people of Nahrawaan who seceded from the authority of 'Alee (ﷺ).[97] And there are many *ahaadeeth* that criticize and despise them and there are many *ahaadeeth* that command to fight against them and kill them and that they are evil game and that they pass through Islaam like an arrow passes through a game animal. And some of the scholars have even said that the *Khawaarij* are disbelievers. And if these *ahaadeeth* are not *mutawaatir* (concurrent narrations), then they are *mashhoor* (famous) *ahaadeeth*. So you have come to know *Tawheedul-Haakimiyyah*. It only remains to be said, where is *Haakimiyyah* with reference to *Tawheed*? We say that *Haakimiyyah* is not a separate category of *Tawheed*, rather it is part of *Tawheedur-Ruboobiyyah* and *Tawheedul-'Ibaadah*. This means that there is no ruling or governing except with the Laws of Allaah. And it is part of *Tawheedul-Uloohiyyah* or a part of worship in as much as the ruler rules his people by the Laws of Allaah hoping to get closer to Allaah the Glorified and Exalted and to please Allaah. So therefore, it is a form of worship.

Question 5: May Allaah reward you, Shaykh. May Allaah preserve you. The questioner asks saying that some of the people say that the correct methodology is unclear so as a result of this, it is required for the Muslims to unite and overlook their differences. Is this correct?

Answer 5: This issue has been misunderstood and the reality or the true state of affairs has been turned upside down. The statement stems from one of two things, ignorance or deviation. It is not possible that the statement could have come from other than one of the two types of people, either a deviant following his own desires, or an ignorant person

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[97] Refer to *al-Maqaalaatul-Islaamiyyeen* (1/168) of Imaam Abul-Hasan al-Ash'aree and *al-Bidaayah* (8/22-24) of al-Haafidh Ibn Katheer.

who does not know the methodology of the *Salaf*. As for the deviant, then there is no might or power except with Allaah, but as for the ignorant person, then we advise him to ask Allaah for forgiveness and repent to Allaah for this statement because the methodology of the *Salaf* is derived from the texts of the *Qur'aan* and the *Sunnah*, as well as the consensus (*ijmaa'*) of the Muslims. And I believe that this question, or this *da'wah* is from the *Ikhwaanul-Muslimeen* or connected to those who go along with them from the people of innovation. And this question arises out of one of the fundamental principles of the *Ikhwaan*. And this fundamental principle of theirs is that we should work together upon that which we agree and excuse one another for those things upon which we disagree. This principle is both weak and evil and it is an innovation in the Religion which requires the nullification of prohibiting evil, and that it is enough for a person to associate himself to Islaam or call himself a Muslim. Even if he was a *Raafidee*[98] or even if he was a *Jahmee*[99] and even if he was a grave worshipper and even if he slaughters or sacrifices for other than Allaah and even if he takes oaths in other than the name of Allaah and even if he supplicates to other than Allaah. So if you think about this principle, and it is in and of itself proof of its sinfulness, and you consider it in light of the current reality and all of those who claim to be Muslims, then you will find that the majority of the Muslims do not agree upon anything except the statement *laa ilaahah illallaah* (There is no deity worthy of worship except Allaah). However, as for the meaning of *laa ilaahah illallaah* and acting in accordance with the statement *laa ilaahah illallaah*, then there is no one who understands its correct meaning and who is acting in accordance with its meaning except for the one whom Allaah has guided to the *Salafee* methodology, the methodology of *Ahlus-Sunnah wal-Jamaa'ah*.

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[98] For an exposition of the *Rawaafid*, refer to: *Maqaalaatul-Islaamiyyeen* (1/65), *al-Farq baynal-Firaq* (no.21) of 'Abdul-Qaahir al-Baghdaadee and *Talbees Iblees* (pp.94-100) of Ibnul-Jawzee.
[99] For an exposition of the *Jahmiyyah*, refer to *ar-Radd 'alal-Jahmiyyah* by Imaam Ahmad and also ad-Daarimee and *al-Ibaanah* (p.141) of Abul-Hasan al-Ash'aree.

Question 6: May Allaah reward you Shaykh! The questioner asks, what is the opinion of the knowledgeable scholars of Usaamah Ibn Laadin? And what is their opinion about his return to Afghanistan and his outspokenness against the government of Saudi Arabia and the scholars of Saudi Arabia? May Allaah bless you.

Answer 6: I refer you with reference to this issue to our scholars, the likes of Shaykh 'Abdul-'Azeez Ibn Baaz and Shaykh Muhammad Ibn Saalih al-'Uthaymeen and their brothers from the people of knowledge and the leaders of *ad-Da'watus-Salafiyyah* and the knowledgeable scholars who are able to make judgements and rulings about issues such as this (*rusookhul-qadam*). Someone like me however, is not asked about the ruling or judgement upon Usaamah Ibn Laadin.

Question 7: May Allaah reward you Shaykh. The last question is, and forgive us for taking so much of your time. Allaah says about the martyrs (*shuhadaa'*) that they are alive and not dead, so therefore, is it permissible for us to seek intercession from them? And what is the legal ruling (*hukm*) upon the one who does that out of ignorance?

Answer 7: Ignorance is an excuse and ignorance is known, however if the truth comes to him, them he should leave that which he was upon from mistakes and begin to practice the truth (*yaseeru 'alal-haqq*). As for the martyrs being alive, then it is the life that occurs after death but before the Day of Resurrection (*hayaatul-barzakhiyyah*) and only Allaah knows how that life actually is. As for the asking of intercession from them, then intercession does not take place until the Day of Judgement, so intercession is not sought from anyone in the world (*dunyaa*), ever. Even the leader of creation (*sayyidul-khalq*), the Messenger of Allaah (ﷺ) does not have the ability (*laa yumlik*) in the world, so intercession is sought from Allaah on the Day of Resurrection. And no one will be able to intercede with Allaah, except after two conditions have been fulfilled:

Firstly: Allaah must be pleased with the one being interceded for (*ar-ridaa 'anil-mashfoo'*). And Allaah is not pleased with anyone, except the

people of *Tawheed*. Just as we find in the authentic *hadeeth* narrated upon the authority of Aboo Hurayrah (*radiyallaahu 'anhu*) who said, "Who will be the most fortunate person to gain your intercession on the Day of Judgement O Messenger of Allaah?" He (ﷺ) replied, "The one who says *laa ilaahah illallaah* sincerely from his heart."[100]

Secondly: The second condition is the permission of Allaah for the *shaafi'* (intercessor), none can seek the intercession of Allaah, except with His permission. So therefore, it is a mercy from Allaah for the one who receives intercession and it is an honour for the one who intercedes. This is the intercession that is firmly established.[101]

Question 8: What is the meaning of the verse,

﴿ مَا مِن شَفِيعٍ إِلَّا مِنۢ بَعۡدِ إِذۡنِهِۦۚ ﴾

"Who is he that can intercede with Him, except with His permission?"
[Soorah Yoonus 10:3]

Answer 8: The meaning here is that no one can intercede, except after His permission. The one who wishes to intercede will go to Allaah on the Day of Judgement and he will ask permission from Allaah to intercede and if he is granted permission, then he can intercede. And some intercession on the Day of Judgement is specifically for the Messenger of Allaah (ﷺ). And some intercession on that day will be open to others besides the Messenger of Allaah (ﷺ). For example, it is firmly established by proofs from the *Qur'aan* and the *Sunnah* that the Angels will be granted intercession. Likewise, the righteous people will be able to intercede and a man will be able to intercede for his father and his mother and a woman will be able to intercede for her father and her mother and her husband. However, the intercessor must meet the two

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[100] Related by al-Bukhaaree (1/79)

[101] Refer to *Sharhul-'Aqeedatut-Tahaawiyyah* (p. 229-233) with the checking of Shaykh al-Albaanee and *Sharhul-'Aqeedatil-Waasitiyyah* (2/168-179) of Ibnul-'Uthaymeen and *Sharhul-'Aqeedatil-Waasitiyyah* (p. 120-123) of Saalih al-Fawzaan.

previously mentioned conditions. That is, Allaah must be pleased with the one being interceded for and secondly, the intercessor must have His permission. And the intercessor must be someone who is close to Allaah and whom Allaah is pleased with and he must be from the people of piety (*taqwaa*). And the first ones to be able to intercede with Allaah are the Prophets and then after them the people of faith (*eemaan*) and *taqwaa* and those whom Allaah has brought close to Him. And those who have a good station with Allaah (*ahsanu mithwaa 'indillaah*) are able to intercede provided that the two previously mentioned conditions are met.

However, in this worldly life, intercession should never be sought from anyone. And seeking intercession from anyone in the worldly life (*dunyaa*) is *shirk*. Allaah the Glorified and Exalted says in His Book,

﴿ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ
وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِ ۚ ﴿١٨﴾ ﴾

"And they worship besides Allaah things that hurt them not, nor profit them, and they say: These are our intercessors with Allaah."
[Soorah Yoonus 10:18]

So Allaah called seeking intercession from anyone in this worldly life, *shirk*.

Questioner: May Allaah reward you Shaykh and may Allaah preserve you. And may Allaah send prayers upon Muhammad. We took this sitting on Thursday, the 2nd of Rajab in the year 1419. May the peace and blessings and rewards of Allaah be upon you.

Glossary

A

'Arsh: Throne of Allaah (ﷻ).
'Asr: the afternoon Prayer.
Aayah: (pl. *aayaat*) "sign," a verse of the *Qur'aan*.
Aahaad: a narration which is narrated through one chain only.
Ahaadeeth: see *Hadeeth.*
'Alayhis-salaam: "may Allaah (ﷻ) protect and preserve him." It is said after the name of a Prophet of Allaah or after the name of an Angel.
Ansaar: (lit. helpers) the Muslims of al-Madeenah who supported the Muslims who migrated from Makkah.
Awliyaa': see *Walee.*

B

Bid'ah: Heresy (any innovatory practice).
Buraaq: An animal bigger than a donkey and smaller than a horse on which the Prophet (ﷺ) went for the *Mi'raaj.*

D

Daa'ee: one engaged in *da'wah,* caller.
Da'aef: "weak," unauthentic narration.
Da'wah: invitation, call to Allaah (ﷻ).
Deen: a completed way of life prescribed by Allaah (ﷻ).
Dhikr: (pl. *adhkaar*) remembrance of Allaah (ﷻ) with the heart, sayings of the tongue and actions of our limbs.

E

Eemaan: faith, to affirm all that was revealed to the Prophet.

F

Faahish: one who talks evil.
Fard Kifaayah: collective obligation – if fulfilled by a part of the community then the rest are not obligated.
Fatwaa: (pl. *fataawaa*) religious verdicts.
Faqeeh: A scholar who can give religious verdicts.
Fiqh: Islaamic jurisprudence, understanding.
Fitnah: (pl. *fitan*) Trials, persecution, conflicts and strife amongst the Muslims.
Fitrah: the natural disposition that one is born upon.

G

Ghuloo: going to an extreme.
Ghusl: A ceremonial bath necessary for the one who is in a state of *Janaabah*.

H

Haakimiyyah: A term invented by Sayyid Qutb to represent the sovereignty of Allaah with respect to the issues of legislation. In his view, this is the essence of the phrase, 'There is no deity worthy of worship besides Allaah.'
Hadeeth: (pl. *ahaadeeth*) the saying, actions and approvals accurately narrated from the Prophet (ﷺ).
Halaal: lawful.
Haneef: pure Islaamic Monotheism (worshiping Allaah alone and nothing else).
Haraam: unlawful and forbidden.
Harj: killing.

Hasan: fine, good; a term used for an authentic *hadeeth,* which does not reach the level of *Saheeh.*

Al-Harooriyyah: a special unorthodox religious sect that branched off from the *Khawaarij.*

Hijrah: migration from the land of *shirk* to the land of Islaam.

Hukm: a judgment of legal decision (especially of Allaah).

I

'Ibaadah: worship, worship of Allaah.

Ihsaan: worshipping Allaah as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmaa': consensus, a unified opinion of scholars regarding a certain issue.

Ijtihaad: exertion of effort; the process of arriving at a reasoned decision by a scholar on an issue.

Imaam: leaders; leaders in Prayer, knowledgable in *fiqh,* leader of a state.

Isnaad: the chain of narrators linking the collector of the saying to the person quoted.

Istikhaarah: a Prayer consisting of two units (*rak'ah*) asking Allaah for guidance.

Istiwaa: ascending; the ascending of Allaah above the Throne (in the manner that befits His Majesty).

J

Janaabah: State of a person after having sexual intercourse or sexual discharge.

Janaazah: (pl. *janaa'iz*): Funeral.

Jihaad: striving, struggling and fighting to make the Word of Allaah supreme.

Jumu'ah: Friday.

Jinn: invisible creation, created by Allaah from smokeless fire.

Junub: a person who is in the state of *janaabah.*

K

Ka'bah: a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).
Al-Kabaa'ir: the major sins.
Khaarijee: (pl. *Khawaarij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.
Khaleefah: (pl. *khulafaa'*): the head of the Islaamic government to whom the oath of allegiance is given.
Khilaafah: an Islaamic state.
Khutbah: (person *khateeb),* religious talk (sermon).
Kufr: (person *kaafir*) act of disbelieve in the Religion of Islaam.

M

Maatureediyyah: it is a sect of theological rhetoric that ascribes itself to their Imaam, Aboo Mansoor al-Maatureedee al-Hanafee, who died in the (d.333H). In the face of the *Maatureediyyah,* we find another sect which can be considered a sister-sect, and that is the *Ash'ariyyah,* which ascribes itself to Abul-Hasan al-Ash'aree, which is a baseless and false ascription, since he is free of them and their falsehood. And this is the practice of *Ahlul-Bid'ah* in that they ascribe their innovations to the scholars of Islaam in order to support their falsehood. Both of these sects fall into *ta'weel* (figurative explanation), *ta'teel* (denial) and attributing *tafweed* (relegation) to the *Salaf,* and in reality can be considered to be a single sect. What applies to one applies to the other.
Madhhab: position or opinion of a scholar; school of Islaamic Jurisprudence.
Makrooh: not approved of, undesirable from the point of view of Religion, although not punishable.
Manhaj: way; method; methodology.
Marfoo': raised; a narration attributed to the Prophet (ﷺ).
Masjid: mosque.
Mawbiqaat: great destructive sins.

Mudallis: one who practices *tadlees.*
Muhaajir: (pl. *muhaajiroon, muhaajireen*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allaah.
Muhaddith: scholar of the science of *hadeeth.*
Muftee: one who gives *fataawaa.*
Mujaahid: (pl. *mujahidoon*): a Muslim warrior in *Jihaad.*
Mujtahid: one who is qualified to pass judgment using *ijtihad.*
Munkar: "rejected;" a narration which is inauthentic itself and contradicts authentic narrations.
Muqallid: one who practices *taqleed.*
Mushrik: (pl. *mushrihoon*) polythesists, pagans and disbelievers in the oneness of Allaah (ﷻ) and His Messenger (ﷺ).
Mustahabb: recommended; an action if left not punishable and if done it is rewardable.
Muttaqoon: those who are pious.
Mutawaatir: a *hadeeth* which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.
Muwahhid: (pl. *muwahhidoon*) one who unifies all of his worship and directs it to Allaah alone.
Mawdoo': fabricated; spurious; invented (narration).
Mawqoof: stopped; a narration from a Companion (not going back to the Prophet (ﷺ)).
Mawsool: "connected;" a continuous *isnaad* (can be narrated back to the Prophet (ﷺ)).

N

Naafilah: (pl. *nawaafil*) Optional practice of worship.
Niyyah: intention from the heart.
Nusuk: a sacrifice.

Q

Qadar: Divine pre-ordainment (good or bad); that which Allaah has ordained for his creation.

Qiblah: the direction Muslims face during Prayer.

Qiyaas: analogical deduction of Islaamic laws. New laws are deduced from old laws based of similarity between their causes.

Qunoot: "devotion;" a special supplication while standing in the Prayer.

Quraysh: one of the greatest tribes in Arabia in the pre-Islaamic period of Ignorance. The Prophet (ﷺ) belonged to this tribe.

Qutbee: A person who ascribes to the thought and ideology of *Qutbiyyah*. Different extremes exist as to the degree and extent that a *Qutbee* ascribes to the thought and ideology of *Qutbiyyah*.

Qutbiyyah: The thought and ideology of Sayyid Qutb as found in his most popular works, such as *al-Ma'aalim fit-Tareeq* (Milestones), *Fee Dhilaalil-Qur'aan* (his *tafseer*), *al-'Adaalatul-Ijtimaa'iyyah* and others.

R

Raafidee: the correct title for the extreme *Shee'ah*. They are those who bear malice and grudge against the noble Companions to the extent that they declare them to be apostates. They also hold that the *Qur'aan* which the Muslims have is neither complete nor preserved from corruption.

Ramadaan: the ninth month of the Islaamic calendar, in which Muslims observe fasting.

S

Sahaabah: (pl. *ashaab*) Muslims who met the Prophet (ﷺ) believing in him and died believing in him.

Saheeh: authentic, the highest rank of classification of authentic *ahaadeeth*.

Salaf/Salafus-Saaliheen: pious predecessors; the Muslims of the first three generations: the companions, the successors and their successors.

Salafee: one who ascribes oneself to the *Salaf* and follows their way.

Seerah: the life story of the Prophet (ﷺ).
Sharee'ah: the divine code of law of Islaam.
Shawwaal: the month after *Ramadaan*.
Shaytaan: Satan
Shee'ah: (see *Raafidee*) a collective name for various sects claiming love for *Ahlul-Bayt*.
Shirk: Associating partners with Allaah directly or indirectly; compromising any aspects of *Tawheed*.
Soorah: a chapter of the *Qur'aan*
Sunnah: "example, practice;" the way of life of the Prophet (ﷺ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahaadeeth*.
Surooriyyah: The *Suroorees* are a group or a party who ascribe themselves to Muhammad Suroor Zaynul-'Aabideen.

T

Taabi'ee: (pl. *taabi'een*) the generation after the Companions of the Prophet (ﷺ).
Taaghoot: anything worshiped other than the real God (Allaah) (i.e. false deities).
Tadlees: the act of deception.
Tafseer: explanation of the *Qur'aan*.
Tahajjud: voluntary, recommended Prayer between the compulsory prayers of *'Ishaa'* and *Fajr*.
Takfeer: The act of declaring a Muslim an apostate, unbeliever, infidel.
Takfeeree: One who declares Muslims apostates from Islaam unjustly due to sins that they commit.
Takhreej: to reference a *hadeeth* to its sources and analyze its *asaaneed*.
Taqleed: blind following; to follow someone's opinion (*madhhab*) without evidence.
Taqwaa: acting in obedience to Allaah, hoping for His mercy upon light from Him and *taqwaa* is leaving acts of disobedience, out of fear of Him, upon light from Him.
Tarjamah: notes about a reporter of *Hadeeth*.

Tawwaaf: the circumambulation of the *Ka'bah*.

Tawheed: Islaamic Monotheism. The Oneness of Allaah. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well known mountain in al-Madeenah. One of the greatest battles in Islaamic history came at its foot. This is called *Ghazwah Uhud*.

'Ulamaa': (singular: *'aalim*) scholars.

Umm: mother of, used as an identification.

Ummah: "nation", the Muslims as a whole.

'Umrah: a visit to Makkah during which one preformes the *Tawwaaf* around the *Ka'bah* and the *Sa'ee* between *as-Safaa* and *al-Marwah*. It is called the lesser *Hajj*.

Usool: the fundamentals.

W

Wahyee: the revelation or inspiration of Allaah to His Prophets.

Wahdatul-Wujood: the belief that everything in existence is intact with Allaah. This deviant belief is held by many *Soofees*.

Wakeel: disposer of affairs.

Witr: "odd;" the last Prayer at the night, which consists of odd number of *raka'aat* (units).

Waleemah: the wedding feast.

Waseelah: the means of approach or achieving His closeness to Allaah by getting His favours.

Wudhoo': an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqeen: perfect absolute faith.

Yathrib: one of the names of al-Madeenah.

Z

Zakaat: charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakaatul-Fitr: an obligatory charity by the Muslims to be given to the poor before the Prayer of *'Eedul-Fitr*.

Zamzam: the sacred water inside the *haram* (the grand mosque) at Makkah.

Zanaadiqah: an athiest.

Our *Da'wah*[102]

[1]: We believe in Allaah and His Names and Attributes, as they were mentioned in the Book of Allaah and in the *Sunnah* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), without *tahreef* (distortion), nor *ta'weel* (figurative interpretation), nor *tamtheel* (making a likeness), nor *tashbeeh* (resemblance), nor *ta'teel* (denial).

[2]: We believe that calling upon the dead and seeking aid from them, and similarly with the living, in that which no one besides Allaah is capable of, is *Shirk* with Allaah. Likewise, believing that charms and amulets can bring about benefit along with Allaah, or without Allaah is *Shirk*, and carrying them without that belief is superstition.

[3]: We take the Book and the *Sunnah* upon their apparent meanings, and we do not perform *ta'weel*, except through a proof that necessitates *ta'weel* (figurative interpretation) of the Book and the *Sunnah*.

[4]: We believe that the Believers will see their Lord in the Hereafter, without inquiry into the modality. And we believe in the Intercession (*ash-Shafaa'ah*) and in the people of *Tawheed* being taken out of the Fire.

[5]: We love the Companions (*radiyallaahu 'anhum*) of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the

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[102] This explanation of our call has been summarized from *Tarjumah Abee 'Abdur-Rahmaan Muqbil Ibn Haadee al-Waadi'ee* (p. 135-142) of Shaykh Muqbil Ibn Haadee with minor additions from other sources.

Family of the Prophet (*sallallaahu 'alayhi wa sallam*) with love that is permitted by the *Sharee'ah*.

[6]: We love the People of *Hadeeth* and all of the *Salaf* of the *Ummah* from *Ahlus-Sunnah*.

[7]: We despise *'ilmul-kalaam* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[8]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafseer* (explanation of the *Qur'aan*), nor from the ancient stories, nor from the *Seerah* (biography) of the Prophet (*sallallaahu 'alayhi wa sallam*), except that which has been confirmed from Allaah or from His Messenger (*sallallaahu 'alayhi wa sallam*). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[9]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'aan*, or the authentic and authoritative *hadeeth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *ahaadeeth*.

[10]: We do not perform *takfeer* upon any Muslim due to any sin, except *Shirk* with Allaah, or the abandonment of Prayer, or apostasy. We seek refuge in Allaah from that.

[11]: We believe that the *Qur'aan* is the Speech of Allaah, it is not created.

[12]: We hold co-operation with any Muslim upon the truth to be obligatory and we declare ourselves free in front of Allaah from the calls of *Jaahiliyyah* (pre-Islaamic times of ignorance).

[13]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community. As for the rulers of Aden, then we feel that fighting them is obligatory, until they repent from heresy, Socialism and calling people to the worship of Lenin and Marx and other than these two from those who professed disbelief.

[14]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness.

[15]: We hold that the *da'wah* (call) of the *Ikhwaanul-Muslimeen* is not an upright and righteous *da'wah* that brings about the rectification of the community. Indeed, their *da'wah* is political, not religious. It is also a *da'wah* of innovation, because it is a call to making unknown allegiance and a *da'wah* of *fitnah* (trial, discord) founded upon innovation, and all of it is built upon innovation.

[16]: We advise the brothers who work amongst them to abandon them, until nothing of their time is afforded to that which does not benefit Islaam and the Muslims. And it is upon the Muslim that his priority be to Allaah in aiding Islaam and the Muslims upon the hand of any Muslim under any *Jamaa'ah*.

[17]: We restrict our understanding of the Book of Allaah and of the *Sunnah* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *hadeeth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to the society what Allaah has prohibited. We believe in 'cultivating the young generation upon this Islaam, purified from all that we have mentioned, giving to them a correct Islaamic education from the start - without any influence from the disbelieving western education.'[103]

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[103] *Fiqhul-Waaqi'* (p. 51) of Imaam al-Albaanee

[18]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos. Likewise, what has been spread in some of the Islaamic countries that, 'The Religion is for Allaah, but the state is for the people,' is a call of *jaahiliyyah*. Rather, everything must be for Allaah.

[19]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the *Sunnah* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*).

[20]: We hate the present day parties: the apostate Communist party, and the apostate *Ba'thee* party, and the apostate *Naasiree* party, and the apostate Socialist party, and the apostate *Raafidee* party. And we believe that all of the people are divided into two parties: the party of Allaah, and they are those who establish the pillars of Islaam and the pillars of *eemaan* (faith). And there is the party of *Shaytaan*, and they are those who wage war against the *Sharee'ah* of Allaah.

[21]: We oppose those who divide the Religion of trivialities and important issues. And we know that this is a destructive *da'wah*.

[22]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*).

[23]: We hold that the most important affairs must be given precedence over others. So it is obligatory upon the Muslims that they give importance to *'aqeedah* (creed), then to thwart the efforts of the Communists and the *Ba'th* party. So this cannot occur, except by holding fast to the Book and the *Sunnah*.

[24]: We hold that no *Jamaa'ah* has the capability of facing the enemies, whether it be the *Raafidee*, or the *Shee'ee*, or the *Soofee*, or the *Sunnee*; until they have true brotherhood and unity upon this *'aqeedah*.

[25]: We oppose those who are arrogant and claim that the callers to Allaah are *Wahhaabiyyah* agents. And we know that their filthy intention is that they wish to place an obstruction between the common-folk and the people of knowledge.

[26]: Our *da'wah* and our *'aqeedah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *deenaar* or *dirham*. Since the politicians already know this about us, so they have despaired of buying it from us with granted positions or wealth.

[27]: We love the governments in accordance to what they have of goodness, and we hate them for what they have of evil. And we do not permit revolting against them, except if we have seen clear disbelief from them about which we have a proof from Allaah, with the condition that we are capable of that, and that there not be any civil strife between the Muslims and their opponents. Since the rulers portray those who revolt against them as spies causing corruption. And thereupon, other conditions come in, refer to our other books. And the most dreadful of governments is the Communist government of Aden. May Allaah hasten its downfall and purify the Islaamic countries from it.

[28]: We accept direction and advice from wherever it comes and we know that we are students of knowledge, we are correct sometimes and incorrect at other times. We are ignorant at times and knowledgeable at times.

[29]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them.

[30]: We do not accept a *fatwaa* except from the Book of Allaah and the *Sunnah* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*).

[31]: We oppose those who visit the graves and other than them from amongst those who allege heresy in praise.

[32]: We oppose the calls of *jaahiliyyah* such as nationalism and Arab-nationalism. We oppose them and we name them calls of *jaahiliyyah* and we hold that they are reasons for the downfall of the Muslims.

[33]: We are awaiting the re-newer that that Allaah renews this Religion with. Aboo Daawood (d.257H) relates in his *Sunan* from Abee Hurayrah (*radiyallaahu 'anhu*), from the Prophet (*sallallaahu 'alayhi wa sallam*) said, "Verily Allaah sends at the head of every one hundred years a re-newer for this *Ummah* to renew its Religion."[104]

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[104] **Saheeh:** Related by Aboo Daawood (no. 4291), al-Haakim (4/522), al-Khateeb al-Baghdaadee in *Taareekh Baghdaad* (2/61), Ibn 'Adee in *al-Kaamil* (1/123), al-Bayhaqee in *Ma'rifatus-Sunan wal-Aathaar* (1/137). It was authenticated by Imaam Ahmad, as is found in *Siyar A'laamun-Nubalaa'* (10/46), and by al-Haakim and adh-Dhahabee as is found in *Faydul-Qadeer* (2/282). Indeed, Imaam Shamsul-Haqq al-'Adheemaabaadee (d.1349H) – *rahimahullaah* – said in *'Awnul-Ma'bood* (11/385), "And what is meant by revival of that which has been effaced from action upon the Book and the *Sunnah* and command according to them,' and he said in it, 'And that reviver (*mujaddid*) will not be known except by preponderance of opinion of those scholars who live in his time – due to his condition and the benefit that is derived from his knowledge – since the reviver (*mujaddid*) must be one having knowledge of the branches of knowledge of the Religion, that which is apparent and that which is not apparent, aiding the *Sunnah* (*naasirun lis-Sunnah*), cutting off innovation, and that his knowledge is recognized by the people of his time ..." and he continued, "So it is clear that the *mujaddid* will not be except one who is a scholar of the branches of knowledge of the Religion and along with that strives and gives great attention day and night to reviving matters of the *Sunnah* and spreading it, and aiding its companion, and killing-off innovation and new matters and effacing them and routing its people with the tongue, or by writing books, or teaching, or so on – and one who is not like that can in no way be a *mujaddid* – even if he is a scholar of Religious sciences, famous amongst the people and referred to by them ..."

[34]: We firmly believe in the misguidance of the one who rejects the *ahaadeeth* pertaining to the *Mahdee,* the *Dajjaal* (Anti-Christ) and the descent of 'Eesaa Ibn Maryam (*'alayhis-salaam*). And we do not mean the *Mahdee* of the *Raafidah.* Rather, we mean the leader from the Family of the Prophet (*sallallaahu 'alayhi wa sallam*), from the people of the *Sunnah* filling up the earth with justice and fairness, just as it was filled with oppression and injustice before. And we say that he is from *Ahlus-Sunnah,* because cursing the noble Companions is not from justice.

[35]: These are glimpses into our *'aqeedah* and our *da'wah.* And mentioning them with their proofs would lengthen the book. Indeed, I have mentioned their proofs in *al-Makhraj minal-Fitnah.* So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allaah knows best.

So let it be known that this has not fully covered our *da'wah* and our *'aqeedah,* since our *da'wah* is from the Book and the *Sunnah,* to the Book and the *Sunnah,* and our *'aqeedah* is likewise. And Allaah is sufficient for us, and He is the best of those who are trusted. And there is no might, nor power, except with Allaah.